The Identities of Teachers in Jewish Day Schools: Descriptions, Development, Impacts, and Relationships

A Dissertation
SUBMITTED TO THE FACULTY OF
UNIVERSITY OF MINNESOTA
BY

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IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

Dr. Peter W. Demerath, Advisor

June 2014

Acknowledgements

I begin these acknowledgements with overwhelming gratitude to Dr. Peter Demerath, my advisor at the University of Minnesota. Our relationship has grown from one of mutual respect into a true friendship. Peter has been an amazing mentor and teacher, but he always also made me feel that he wanted to learn from my experience and me as well. I am so appreciative that after the tragic loss of my original advisor and mentor, Dr. Richard Nunnely, Peter was willing to help me move in positive directions.

Dr. Jean King also had a significant impact on my development as a student, a scholar and a professional. She was the professor in a required course on Program Evaluation—a course I must admit I wasn't sure I needed. Because of her passion for her subject, her knowledge, and her extraordinary teaching skills, I literally fell in love with Program Evaluation. I ultimately minored in that area, and plan that the next stage in my career will be consulting with Jewish schools and organizations to help them evaluate the work they are doing. I owe this life-changing experience to Jean!

I am also very appreciative of the wisdom that the other members of my committee shared with me. Dr. Julie Kalnin's passion, patience, and insights helped me focus on the larger vision of what my research could mean. Dr. Deanne Magnusson joined my committee when I had to replace one of the original members. Despite this, she did not withhold herself in any way and contributed by asking me to widen the horizons of my research. The outside member of my committee, Dr. Barry Holtz, a professor at The Jewish Theological Seminary, has readily given of himself by sharing his insight and passion for Jewish learning and scholarship with me and the rest of the committee. I

cannot conceive of a better committee with which to have worked and I will always be grateful to these five incredible people!

I would also like to mention Dr. Byron Schneider and Dr. Jennifer York-Barr as two people who impacted my life and my career as a student at the University of Minnesota. When I found myself moving to St. Paul from the Boston area where I had begun graduate work at Boston College, I was not certain how the move would affect my progress toward my degree. Through a colleague, I was put in touch with Byron and ultimately Jenn. Both of them were encouraging and welcoming, and made the transition to Minnesota easy. I owe them a great debt of thanks.

I would be remiss if I didn't express my appreciation to the 12 people who each allowed me to spend several hours interviewing them for this project. They were not only willing to devote the time to this research, but they were exceedingly enthusiastic about doing so. A number of them even thanked me for allowing them to talk about their experiences with DeLeT and teaching in Jewish day schools. Obviously, I cannot mention their names, but I hope they know that I feel truly inspired by their commitment to Jewish education. There were also a much larger number of DeLeT graduates from Hebrew Union College who completed the informational survey that was designed to assist me in choosing a sample for this study. Many of them would have been willing to participate further and I thank them as well.

Also, this project could not have taken place without the formal cooperation of the DeLeT leadership at both Hebrew Union College and Brandeis University. This is, therefore, an "official" thank you to both of those institutions. On a more informal basis,

Dr. Sharon Feiman-Nemser, DeLeT's head at Brandeis, Nili Pearlmutter, Field Site Coordinator for DeLeT at Brandeis, Deb Laufer, Program Coordinator, DeLeT Brandeis, Eran Tamir, a senior research associate at Brandeis, and Caryn Barkin, Program Associate, DeLeT at Hebrew Union College, each gave generously of their time and knowledge to help me in a variety of ways. Thank you to each of them.

I would further like to thank my fellow students at the University of Minnesota, especially Chris Opsal, for taking my scholarly pursuits seriously even though Jewish education is not usually a focus at this school. They asked me good questions, challenged my ideas and pushed me to be better.

Finally, I cannot say enough about the support of my family. My parents, Murray and Renee, did not quite live long enough to see me complete my degree, but they believed in me every step of the way and encouraged my learning always. Additionally, at one point all three of my children and I were in graduate school at the same time. I am proud of their accomplishments and I believe they are proud of mine. We all deem learning is vital to living. And my wife, Julie, is one of the two people to whom I am dedicating this dissertation. Please look at my words of appreciation for her there.

Dedication

It is with great love and immeasurable appreciation that I dedicate this dissertation to two people, Dr. Richard Nunneley (z"l[1]), my teacher, mentor, and advisor at the University of Minnesota, and Julie Tornberg, my best friend and wife.

Dick was a true Renaissance man who shared his love of learning, critical thinking, no-nonsense communication, and bluegrass music(!) with me openly, passionately, and unselfishly. He pushed me when I needed pushing and supported me when that was what was appropriate. The four classes in which I studied philosophies of education with him expanded my thinking—especially about John Dewey's thought and Constructivism—exponentially. His death was a tragic loss for all of us who learned from and with him every day and he sits on my shoulder constantly as an inspiration and a guardian of my intellectual integrity. I miss him terribly and owe much of my ability and desire to do this project to him.

In speaking of my wife, Julie, I must admit that there aren't enough words to express how much I love her and how much I owe to her. It is hard to communicate the depth of her support and how much that has meant to me. Whether it was the time I woke up one day and decided to run marathons, or the classes I took to learn to do woodcarving, or the several moves we made to pursue my career, she was beyond encouraging. And, at 53 years of age, when I decided to re-enter school and embark on what would be a 14 year long journey toward a Ph.D., she was my greatest cheerleader. I cannot imagine what life would be like if I did not have her as my best friend, my partner

[1] *Zichrono Livracha.* Literally, "May his memory be a blessing." In Jewish tradition this phrase is used after the name of a person who has died and reflects the respect of the person who remembers them.

and my wife. We share three wonderful children, two amazing children-in-law, five grandchildren who fill our lives with joy, a career in Jewish education, and so much more. I am truly blessed to have Julie in my life and she deserves as much credit for this dissertation as I do (maybe even more). I love you and thank you for everything.

Abstract

This study is rooted in several interests of the researcher: 1) Literature focusing on the importance of teacher identity development for pre-service and in-service teachers; 2) Several crises in the Jewish community including the high rates of assimilation and the shortage of teachers for Jewish day schools; and 3) The belief of Jewish communal leaders that Jewish education and Jewish educators hold one of the keys to addressing these issues.

The purpose of this case study is to examine the extent to which teachers in Jewish day schools self-identify as teachers, as Jews, and as Jewish teachers/educators; to what they attribute the development of their various identities; how the identities interact; and how such identifications shape their beliefs about teaching and learning.

The "case" that was studied was graduates of the DeLeT (Day School Leadership through Teaching) Program at Hebrew Union College-Jewish Institute of Religion (Los Angeles) and Brandeis University (Waltham, MA), a teacher preparation program specifically for teachers in Jewish day schools. Through studying this case, the researcher believes that the prior findings of others on teacher identity was expanded and extended. Furthermore, he holds that an understanding of several additional identities—Jewish identity, Jewish teacher identity, and Jewish educator identity—relevant to Jewish education and Jewish educators is helpful to Jewish community professional and lay leadership as they struggle with the crises alluded to previously.

Many findings emerged from this research. Aside from the interview data providing an in-depth understanding of teacher identity, Jewish identity, and Jewish

teacher/educator identity, issues such as the impact on identity of Israel experiences and the influence of the teacher's role in her or his school surfaced. Additionally, the data led to the learning that various forms of identity development can be affected in a teacher preparation program.

One of the significant overall "learnings," however, was that, in thinking about the identity of teachers, it is not sufficient to look only at "teacher identity." Teacher educators and those responsible for in-service teacher development must also take into account, for example, the teacher's religious, national, and cultural identities. It is clear from this study that these parts of a person's identity impact her or his teacher identity and vice-versa and the boundaries between these "identities" are porous, ambiguous, and mutable. Teacher identity simply does not exist in a vacuum.

This reality becomes even more vital when the teacher is working in a religious context or in a school with a particular mission (e.g. social action). These mission-driven schools are highly invested in values as well as content and the "person" of the teacher as an authentic role model becomes critically important.

In addition to exploring the many layers of identity that affect teachers in general, and Jewish educators in particular, the researcher also proposes a formal definition of the term "Jewish educator." This term, used regularly in scholarly and practitioner literature is not defined and its meaning is not clearly understood by those who use it. Therefore, this definition has been developed based on the interviews conducted (more than 80% of which were with people who consider themselves to be Jewish educators) and the

experience of the researcher. Its purpose is to put the conversation about this term “on the table” for discussion and refinement.

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Chapter 1

Introduction

What is My Interest in this Topic?

As an educational practitioner and leader for over four decades I have had the opportunity to work with numerous teachers, specialists, administrators, and consultants. I have observed teachers and other educators who were fully committed to their roles and made it clear that their very identity was embodied by the words "teacher" or "educator." It appeared to me that there was no distance that was too far or no task that was too difficult for them as they looked for means to help their students grow, mature, and learn. On the other hand, I have also worked with many who saw their teaching responsibilities as a "job" that they did from 7:45 a. m. to 3:30 p.m. from September through June. While I hasten to say that this does not necessarily mean that the latter were "bad teachers," I do know that there was a qualitative difference in the way they approached their work and their students. Their identity was simply not wrapped up in their work in the same way as the first group. Unfortunately, I also had the experience of working with a few teachers over the years who not only didn't identify as "teacher," they actually disliked their work and the process of teaching and learning. Obviously, these descriptions are at the extremes of the teacher identity continuum and the majority of the people with whom I worked fell somewhere in between. I often wondered, however, what is the reason some educators (myself included) identify so strongly with their "mission" in life? Is this something that people learned or is it just a factor of "personality?" Is it the result of something else entirely? As an educational leader, however, I believed that if I

understood more about the ways in which people form a teacher identity, I could do a better job of hiring new staff and developing the faculty I had.

In 2010—just about the time I was beginning to think seriously about this research project—I accepted a new position as the Education Director of the DeLeT Program at Hebrew Union College-Jewish Institute of Religion in Los Angeles. This program will be described in detail later in this chapter, but, for now, suffice it to say that this is a teacher preparation program dedicated to preparing teachers for Jewish day schools. As someone new to the role of teacher educator I did a great deal of reading in the literature dedicated to this field. In so doing, I became quite fascinated with the issue of the development of teacher identity as part of teacher preparation programs. This area of interest certainly spoke to my previous curiosity about the differences in teachers outlined above, but, even more so, it opened up a new way of thinking for me about the best way to prepare teachers for successful and satisfying careers.

The general importance of the "person" of the teacher is argued strongly in much of the literature I reviewed (Banks, 2007; Barth, 2001; Heschel, 1953; Kozol, 2009; Palmer, 1993, 2007). The actual literature on the potential role of teacher preparation programs has its genesis with Lortie (1975/2000) who argued that every teacher enters the field with a pre-conceived notion of the meaning of "teacher" based on her or his collective experience of teachers. He called this process the "Apprenticeship of Observation." Many others have explored this concept and supported Lortie's argument (Cochran-Smith, 2004; Darling-Hammond, 2006a, 2006b; Feiman-Nemser & Buchmann, 1985; Rodgers & Scott, 2008; Wideen, Mayer-Smith, & Moon, 1998). What was most

engaging to me as a teacher educator, however, was the work of Alsup (2006), Danielewicz (2001), and Feiman-Nemser (1992, 2001, 2008a, 2008b, 2011, 2012). Each of them demonstrated that it is possible for teacher education programs to facilitate the growth and development of teacher identity; they also went even further and argued that this effort must be a proactive responsibility of teacher preparation programs if they are to produce teachers who will be successful, satisfied, and who remain within the teaching profession. In Feiman-Nemser's work, she further extended this beyond teacher preparation programs to assert that teacher identity development cannot be fully acquired as a student; these efforts must follow the teacher into his or her first professional positions where their identities must continue to be consciously nurtured.

While my thinking about this issue has vital implications for education in general—something I am passionate about—my attention also focused on the implications for this new learning in my major work, Jewish education. While studying the works on teacher identity in the context of teacher preparation programs, it seemed to me that some of the major concerns of the Jewish community could be informed by this knowledge. I, therefore, will turn to outlining the relevant Jewish communal issues.

Concerns about Jewish Education

Having spent my entire career as a Jewish educator, I, along with many others have been concerned with two major crises in Jewish education. The first of these is the fear, particularly in the pluralistic environment of North America, that Jews are assimilating and moving away from their tradition (Commission on Jewish Education in North America, 1990; Krakowski, 2011; Pomson, 2000; Woocher, 1995). The second

area of anxiety is over the shortage of qualified teachers for Jewish schools (Aron, Lee, & Rossel, 1995; Elkin, 2000; Feiman-Nemser, 2011; JESNA Publications and Dissemination Project: An Initiative of JESNA's Learnings and Consultation Center in Partnership with JESNA's Berman Center for Research and Evaluation in Jewish Education, 2007)

Reacting to these issues, many proposals have been advanced with much attention focused on Jewish education as the most appropriate response to these problems (Aron et al., 1995; Steven M. Cohen, 1988; Eisen, Woocher, & Allon, 1992; Elazar, 1980; Feiman-Nemser, 2011). In this vein, a comprehensive report was issued by the Commission on Jewish Education in North America in which the Commission proposed "two building blocks upon which the system [Jewish education and Jewish continuity] rests—developing the profession of Jewish education and mobilizing community support to meet the needs and goals of Jewish education" (1990, p. 16). The Commission went on to define a series of specific steps regarding the building of the profession of Jewish education, including aggressive recruitment of and improved training of the next generation of Jewish teachers (p. 17).

From this brief introduction, it should be clear that Jewish communal leadership considers that the stakes are extremely high for the Jewish community. Further, many of them believe that the very future of Judaism on this continent depends on effective Jewish education facilitated by qualified and committed Jewish educators.

A Response to Jewish Communal Concerns

One of the responses to the Commission's call to action in their report is the DeLeT (Day School Leadership through Teaching) Program that began in 2001. The program is based at both Hebrew Union College-Jewish Institute of Religion (Los Angeles) and Brandeis University (Waltham, MA)[2]. It has been designed to prepare individuals to serve as high quality teachers in Jewish day schools who are, among other measures of excellence, ready and able to "Create classrooms in which general and Jewish learning are brought into relationship with one another (integration) in ways that challenge students to think about what it means to be a Jew in the larger society" (DeLeT, 2011-12, p. I-4)[3]. The importance of and effectiveness of teachers—both general and Jewish studies teachers—bringing Jewish content knowledge to teaching in Jewish schools has been discussed thoroughly in recent literature (Feiman-Nemser, 1992, 2011; Heilman, 1998; Krakowski, 2011). This approach to education expects teachers to be "integrated personalities" who help students apply Jewish knowledge, skills and living to "secular" subjects, and vice-versa. Thus the teachers serve as role models of the kind of people that schools hope to graduate as articulated in their various Mission Statements.[4]

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[2] These two programs are independent, but cooperative.

[3] Unless otherwise stated, specific DeLeT documents quoted are from Hebrew Union College, but the conceptual basis of the two programs is close enough to make this a "reasonable" choice of convenience.

[4] See the Mission Statements, Visions, and Core Values of a wide variety of Jewish day schools. One typical example can be found on the web site of Perelman Jewish Day School, a Conservative affiliated school in Philadelphia, PA. Its Mission Statement includes the following: "Our mission is to provide students with Jewish-values based education within the context of a rigorous academic program. The goal of our school is to develop confident, accomplished and compassionate graduates who have a sound understanding of their history and culture as both Americans and Jews" (Perelman Jewish Day School, n.d.). Additional similar examples can be found at the web sites of scores of Jewish day schools, including, Rodeph Shalom School in New York (Reform) (Rodeph Sholom School, n.d.), Heilicher Minneapolis Jewish Day School in Minneapolis, MN (Community day school) (Heilicher Minneapolis Jewish Day School, n.d.), and Ramaz in New York (Orthodox) (Ramaz, n.d.).

As part of its commitment to this concept and, in fulfillment of the effort to prepare teachers of excellence for Jewish days schools, the "DeLeT vision of a Jewish Day School Teacher" asserts, as one of its goals, that "DeLeT is to help fellows [students in the program] become teachers who see themselves as Jewish educators" (DeLeT, 2011-12, p. I-4). This goal, touching on the basic identity of the teacher, is rooted in the theory that teachers who think about themselves as Jewish educators, regardless of the subject they teach, will be more effective in helping schools fulfill the missions of Jewish day schools (Feiman-Nemser, 2011; Krakowski, 2011; Lee & Pekarsky, 2011).

Moving Toward a Topic

Given my great curiosity about the issues of teacher identity, my personal interest in the crises in the Jewish community as described, and my new position as a teacher educator, I determined that my research would be in the area of identity. To this end, as will be seen in Chapter 2, I read copious amounts of literature in the fields of identity, teacher identity, Jewish identity, Jewish teacher and Jewish educator identity, as well as teacher identity in the context of other religious and mission-based programs.

Once I had immersed myself in this literature it became obvious that there were a number of important gaps in the knowledge bases. These included:

- A lack of significant scholarship on how to actually apply the principles of teacher identity development in the course of university- and practica-based teacher preparation programs.
- A similar lack of literature that empirically investigates the few efforts to create programs based on the principles of teacher identity development discussed.

- A lack of research on the impact of other "identities" on teacher identity, both during the teacher preparation years and afterward.
- A paucity of literature on the place of identity in mission-based schools in general, and even less on this subject in Jewish schools.
- A complete lack of any work defining the oft-used term "Jewish educator," so relevant to the identity of teachers in Jewish schools; there is not even a descriptive narrative of this term.

Based upon what I have presented so far in this chapter, there were questions that begged to be asked. These included: 1) What is qualitatively different about religious/ Jewish/mission-driven teacher preparation as compared to teacher preparation for secular schools? 2) To what extent can the theoretical perspectives on building a professional teacher identity be employed or transformed to build a religious/Jewish or mission-driven teacher identity? 3) To what extent can a religious/Jewish/mission-driven teacher identity be formed in the context of a teacher education program (or does that require a strong religious/Jewish/mission-driven identity before beginning to learn to teach)? 4) To what extent and in what ways are the programs that are designed to prepare individuals to teach in religious/Jewish/mission-driven schools attempting to help students develop the appropriate unique teacher identities for that setting? 5) To what extent do other elements of a person's identity affect teacher identity and vice-versa?

Clearly, these questions focus primarily on religious or mission-driven education in general, and, specifically on Jewish education in particular, and they did much to guide the development of this research. I maintain, however, that the findings that emerge from

this study will also inform teacher preparation programs in general and will be of significant import to educational leaders in secular as well as religious and mission-driven settings.

To this end, I will now turn attention to discussing the purpose of this study which is entitled *The Identities of Teachers in Jewish Day Schools: Descriptions, Development, Impacts, and Relationships.*

Study Purpose and Research Questions

In the previous sections of this chapter, I stated that, as an educational leader, administrator and teacher educator, I have a great interest in the extent to which understanding the identity or identities of teachers can facilitate successful, satisfying, and long professional careers for educators. Therefore, the purpose of this case study is to examine the extent to which teachers in Jewish day schools self-identify as teachers, as Jews, and as Jewish teachers/educators; to what they attribute the development of their various identities; how the identities interact; and how such identifications shape their beliefs about teaching and learning. It is my conviction that such a study, focused on a specific "case" (DeLeT Graduates) in Jewish education, will also contribute to the knowledge-base about teachers and their identities in more general settings as well.

The specific questions that framed this research were:

1. How do graduates of the DeLeT Program at Hebrew Union College and Brandeis University, who have been teaching at least one-half time in the classroom for at least one year, describe their:
    - Teacher identity

- Jewish identity
- Jewish teacher identity
- Jewish educator identity

2. To what do these graduates attribute the development of their identities?
3. How do these graduates understand any relationship(s) between and among these identities?
4. To what extent do graduates of the DeLeT Program at Hebrew Union College and Brandeis University, who have been teaching at least one-half time in the classroom for at least one year, think about themselves as "Jewish educators"?
5. What do these graduates mean by the term "Jewish educator"?
6. For those graduates of DeLeT who see themselves as Jewish educators (in Question 4), to what do they attribute their development of this identity?

It should be noted, for the sake of full transparency, that, in keeping with the expectations of qualitative research methodology as discussed by Creswell (2007), Denzin and Lincoln (2005), and Merriam (2009), several of the six questions listed here actually emerged during the research process. The original questions presented in the proposal for this research included only numbers 4, 5, and 6. What became obvious to me during the study was that the research questions would have to reflect the understanding of various teacher "identities" and not simply focus on the Jewish educator identity. As I hope the reader will discover, this decision greatly enriched this study and, I believe, added immeasurably to its value.

The Significance of this Project

I believe that the importance and significance of this project has been implied as well as overtly stated throughout this chapter. That being said, I will again summarize the reasons I believe this is a valuable project.

First of all, this research will extend the work of previous scholars who have been concerned with teacher identity and its importance to the development of successful and satisfied professional teachers who remain in the field of teaching. My work will build on their findings and begin to ask what impact other aspects of identity have on teacher identity, what influence teacher identity has on those other aspects, and how these various elements of identity interact.

Second, this research will open the conversation of teacher identity in a Jewish day school setting. This contribution has the possibility of helping Jewish educational and communal leaders understand to what extent knowledge about the identities of its teachers may effectively address the concerns about assimilation in the Jewish community.

Third, looking at the interplay of teacher identity, Jewish identity, and Jewish teacher/educator identity will contribute to preparing teachers for Jewish day schools who will be successful, satisfied, and will remain in the teaching field, thus addressing the shortage of qualified teachers for Jewish day schools.

Finally, it is a fact that there are very few programs designed to prepare teachers to specifically teach in Jewish day schools and those that do exist are relatively new. Such programs have much to learn about preparing teachers for the missions of day

schools and this understanding of the various identities that make up the Jewish teacher can provide valuable insight into the ways such teachers might be educated.

What to Expect in this Paper

With the study's Rationale, Purpose, Research Questions, and Significance delineated, I will now outline the structure of this paper and give a brief overview of its content.

Chapter 2 will focus on the Review of Literature that I conducted in preparation for this research. The Review will begin with an overview of Constructivism, a theory that informs my work as an educator and as a researcher. Following is a brief look at some of the literature relating to organizational culture and organizational theory as it is connected to teacher preparation and teacher identity. This will provide a theoretical backdrop to the focus of the study. Next, literature will be discussed relating to identity theory in general and teacher identity in particular. I will then concentrate on literature on Jewish identity, which is critical to understanding teachers in Jewish day school settings. Finally, I briefly look at what has been written about teacher identity in religious settings, followed by an in-depth look at traditional and modern writings about Jewish teacher and Jewish educator identity. This chapter closes with a discussion of gaps in the literature.

In Chapter 3, I outline the methodological theory that informed this case study and stipulate the methods utilized. There I specify the sampling plan and review the conduct of the survey and interviews. I further discuss the issues of trustworthiness, ethics and the limitations of the study. In closing I present the timeline that guided my work on this project.

Chapter 4 is the first of three chapters in which I present findings. In this chapter I begin with providing a fairly complete picture of the 12 interviewees, both in the aggregate and individually. The purpose for this lengthy section is to give a contextual overview that will assist the reader in making meaning of the excerpts quoted from the various interviewees. The first section of findings in this chapter focuses on teacher identity as understood by the interviewees. Following is a discussion of the participants' understanding of their personal Jewish identities and issues that impact this identity. Finally, as in each of the chapters of findings, I close by sharing what I learned from the data, always with the hope (as a Constructivist) that my learning will serve to stimulate additional learning on the part of the readers of this paper.

Chapter 5 presents the findings relating to Jewish teacher identity and Jewish educator identity. As will be amplified there, my original thought was that these were two discreet identities, but this proved problematic during the interviews. This obstacle will be fully explained in the chapter. The findings here focus on Jewish teacher/educator identity, how this identity is developed—including Communities of Practice—and what complicates this identity for participants. The final section shares my learning from these findings.

The last chapter of findings, Chapter 6, discusses the impact of DeLeT—a theme that has appeared interspersed in the previous two chapters as well. Here I consider the effect of DeLeT not only on teacher identity, but also on Jewish identity and Jewish teacher/educator identity. Furthermore, I will present findings illustrating the means through which DeLeT influences identity and look for implications that may be helpful in

other teacher preparation programs. In the second major section of this chapter I share what the interviewees had to say about the meaning of the term "Jewish educator." As will be clear, this is an oft-used term that is not normatively defined in the field. This exploration will lead to a suggested definition that will be shared in the next chapter. Again, I close by communicating what I have learned from the data.

The final chapter, Chapter 7, entitled, *What I have Learned from this Research*, reviews and expands upon what I have learned about the various identities studied, followed by a discussion of the relationships between and within the identities. I next suggest an original definition of the term "Jewish educator" based on the conversations with participants and my own experience. I make it clear that it is my hope that this will place the question of the meaning of this phrase on the agenda to be refined by others. I close the chapter with recommendations for further research

An Important Personal Commitment

As I am about to move forward with this research, I feel compelled to be transparent about one further issue of importance to me. Namely, I am committed to a constructivist approach to education, both from a philosophical perspective as well as a practical, clinical perspective.

I believe that learning is "meaning-making" and that each individual student is responsible for his or her own learning; only the student can "make meaning" for her- or himself. The role of the teacher is to create experiences that make it possible for the student to develop this meaning.

To this end, as a researcher I have similar commitments. A constructivist

researcher must realize that he or she is not discovering absolute truths through research. Instead, the Constructivist interacts with subjects, makes meaning for him- or herself out of what she or he learns, shares that learning, and then invites the consumers of the research to interact with the findings and make their own meaning.

It is from this perspective that I begin my work on *The Identities of Teachers in Jewish Day Schools: Descriptions, Development, Impacts, and Relationships.* I invite the reader to wrestle with the data presented, my interpretations and findings, and make new meaning out of the experience. Through this means we, together, can create new knowledge that may improve the world of learning for us all.[5]

[5] See Chapter 2, "Review of Literature", for a more formal and detailed explanation of Constructivism as it applies to this research.

Chapter 2

Review of Literature

Contextual Introduction

To support this study and provide an appropriate setting for understanding the various identities of teachers in general, and teachers in Jewish day schools in particular, this review of the relevant literature will first make explicit the background and assumptions necessary to contextualize this work within the framework of the foundations (philosophical) of education, and organizational leadership, culture and theory. These include:

1. A brief presentation of "Constructivism" as one of the philosophical underpinnings of this paper and the larger study. As will be seen throughout the study, many of the contemporary approaches to teacher identity (and teacher preparation) are rooted in Constructivism.
2. A summary of some of the organizational culture and theory that will guide this study, including particularly Peterson and Deal (1998, 2009), Schein (2004), and Bolman and Deal (2008).

Following is an examination of some of the general literature on "identity." While this broad discussion of identity is not the major focus of the paper, this investigation will provide a backdrop to the literature that is more directly related to the topic. Next, a more in-depth discussion of the literature on "teacher identity," and "teacher preparation" (as it relates to teacher identity) will be presented. Another area of importance to the central ideas in this study is the literature discussing the complexities of Jewish identity, so

necessary to understand the various identities of teachers in Jewish settings. Moving closer to literature even more narrowly aligned with Jewish teacher/educator identity, an examination of Catholic and Muslim teacher identity will be undertaken to get a glimpse of the role of teacher identity in religions other than Judaism. Finally, literature specifically related to Jewish teacher/educator identity will complete the review.

A Constructivist Perspective on Teacher Preparation and Teacher Identity

At the outset of a discussion of Constructivism as a way to think about teacher preparation and identity, it is important to note that there is a long tradition of using philosophical writing as a basis for educational decision-making. Beginning with Plato and Aristotle, continuing with Locke, Rousseau, and Pestalozzi, as well as Dewey, Kilpatrick, Bagley, and Schwab, philosophers have had a major impact on the practice of education. Because of this relationship between ideas and teaching, it is no surprise that there is a close connection between the philosophy of Constructivism and some current theories of teacher identity and preparation.

The latest literature on teacher identity and preparation (Alsup, 2006; Danielewicz, 2001; Darling-Hammond, 2006a, 2006b; Feiman-Nemser, 1992, 2001, 2008a, 2008b, 2011, 2012) rests squarely on the belief that new teachers (and by extension all learners) learn best and are most effective when they are encouraged to construct their new understandings on the basis of their own unique sets of previous experiences and learning. Additionally, and for the sake of transparency, it must be noted that I also place myself generally within this philosophical perspective. This is based on

much study and many years of practical experience with students ranging in age from pre-school through college, and beyond.

One problem with placing oneself or a study within the framework of Constructivism is that that term means so many things. To locate this work appropriately within the boundaries of Constructivism, it will be helpful to explore the various positions taken by those who have written on this topic. In so doing, the following issues will be examined: whether Constructivism is an epistemology or a pedagogy (Howe & Berv, 2000); whether it refers to a set of views about how *individuals* learn (psychological Constructivism) or how *human interaction* has shaped beliefs and knowledge (social Constructivism) (D. C. Phillips, 2000); and if there is even anything that can be called reality outside of the individual (McCarty & Schwandt, 2000; von Glasersfeld, 1995, 2001).

It is important to state that a choice need not be made between whether Constructivism is an epistemology or a pedagogy. It is not a case of "either/or" but rather, one of "both/and." Constructivist epistemology, as the name implies, claims that knowledge is "constructed"; knowledge does not necessarily reflect external realities, but is the result of convention, human perception, and social experience. The roots of constructivist thinking can be found in Kant's attempt to synthesize empiricism and rationalism. In Kant's view, neither sensory data (empiricism) nor conceptual schemes (rationalism) are sufficient to explain how knowledge exists in the world. It is, instead, the *interrelationship* of both experience and mind (on a large human scale) that creates

knowledge. Howe and Berv suggest that Kant's idea "ushered in the true sense of constructivist epistemology" (2000, p. 21).

Piaget is credited with first using the actual term "constructivists epistemologies" in 1967 in an article in *Encyclopéie de la Pléiade (Wikipedia, 2013)*. Piaget claimed that human knowledge is an active process: "Knowing an object does not mean copying it—it means acting upon it . . . . Knowing reality means constructing systems of transformations that correspond more or less adequately, to reality . . . transformations that become progressively adequate" (1971, p. 15).

Many thinkers have expanded and elaborated on constructivist epistemology and contributed a variety of perspectives. These include Wittgenstein (who argued that language *creates* reality) (Howe & Berv, 2000); Kuhn and Quine (who maintain that, in contrast to positivism, observation is always "theory laden" and that truth, scientific rationality and objectivity are not based on a pristine observational foundation, i.e., the observer intercedes between "reality," observation, and knowledge) (Howe & Berv, 2000); Gergen (who held that the root of knowledge is not in the minds of individuals, but in the social collectivity (McCarty & Schwandt, 2000); and von Glasersfeld (whose "Radical Constructivism" placed all knowledge within the individual who constructs the only reality he/she can know; there is nothing real outside the individual) (McCarty & Schwandt, 2000; von Glasersfeld, 2001).

Before concluding this summary of constructivist epistemology, it is important to understand the notion of "social constructivism" as a synopsis, to a greater or lesser extent, of the views of many Constructivists. In short, social Constructivists (Berger &

Luckman, 1966; Searle, 1995) affirm that what we define as real is created by the particular society/culture into which we are born, the language we speak, and the time in which we live. While we come to "know" based on a fusion of reason and experience, all "human 'knowledge' is developed, transmitted, and maintained in social situations" (Berger & Luckman, 1966, p. 3). It is, therefore, impossible to stand outside of the circumstances into which we were born and understand the world "objectively."

Taking social constructivism one step further, von Glasersfeld argues that what passes for knowledge is not only socially constructed; it is political.

> The learning of anything that is considered 'correct' only because society has agreed that it should be so, is essentially a political matter. . . . It concerns knowledge that the older generation wants to instill in the younger . . . to assure the continuation of its society and . . . its status quo (1995, p. 2).

Furthermore, he believes that we can only *approach* "knowing," and its test is the notion of viability. "To the Constructivist, concepts, models, theories, and so on are viable if they prove adequate in the contexts in which they were created" (p. 7).

To review, constructivist epistemology takes the position that there may (or may not) be a reality in the world that is independent of our (collective humanity) knowing of that reality. "Knowing" comes about through a combination of reason and experience. This "experience" includes direct experience as well as "politics, ideologies, values, the exertion of power and the preservation of status, religious beliefs, and economic self-interest" (D. C. Phillips, 2000, p. 6).

Somewhat more directly related to the study that will follow is a discussion of constructivist pedagogy that considers how individuals learn in a world in which knowledge is socially constructed. In this regard, it is important to emphasize that constructivist pedagogy is primarily focused on how people learn, not necessarily on providing a recipe for how teachers teach. That said, it should be noted that many attempts have been made to help teachers understand how to "teach constructively," and later in the paper, some of those are presented in an effort to reinforce the pedagogy of constructivism.

In beginning to explore constructivist pedagogy, it will be helpful to become familiar with Howe and Berv's concept of "looseness of fit" (2000). They argue that in education the term Constructivism may be used to characterize learning theory, teaching techniques, or a general pedagogical approach. They also point out that a person may accept Constructivism as an epistemology and still utilize a variety of educational methodologies in the classroom. Conversely, a teacher may use classroom practices based in Constructivism, but not embrace constructivist epistemology. According to Phillips (2000), the key for Howe and Berv is for the teacher to "challenge students to examine thoroughly their own constructions, and this challenge can be made in a variety of philosophically acceptable ways" (p. 18).

Constructivist learning theory is itself rooted in the work of Piaget (see above), Vygotsky, and Dewey (Howe & Berv, 2000). Growing out of this are two principles of constructivist pedagogy. First, instruction begins with the current knowledge, interests, attitudes, and backgrounds of students as they enter the learning experience. Additionally,

the learning experience must be developed so that these experiences effectively interact with what the student brings in the door. It is this interaction that enables learning—construction of understanding—to take place. In conclusion, general constructivist pedagogy includes "(1) embracing a constructivist learning theory and (2) mixing ostensibly constructivist and non-constructivist learning techniques as appropriate" (p. 33).

Despite the fact that constructivist pedagogy is a theory of learning and not a theory of teaching, much energy has been expended in guiding teachers to implement this pedagogy in classrooms through print and electronic resources, workshops, conferences, and classes. Briefly looking at some of this material will assist the reader in understanding the pedagogy and may further the study of teacher identity.

Gunstone (2000, p. 263) derives a summary of the Constructivist view of learning from a paper on science education written by Driver (1981). A Constructivist view of learning emphasizes [that]:

1. Learning outcomes depend not only on the learning environment but also on the prior and new knowledge of the learner.
2. Learning involves the construction of meanings. Meanings constructed by students from what they see or hear may or may not be those intended. Construction of meaning is influenced to a large extent by our existing knowledge.
3. The construction of meaning is a continuous and active process.
4. Meanings, once constructed, are evaluated and can be accepted or

rejected.

5. Learners have the final responsibility for their learning.
6. There are patterns in the types of meanings students construct due to shared experiences with the physical world and through natural language.

For another view helpful in envisioning the roles (and perhaps identity) of a "constructivist" teacher, see Brooks and Brooks (1993, pp. 103-118).

This overview of Constructivism should be kept in mind as the reader is led through the various literatures reviewed in this paper. In so doing, it will be clear as this paper proceeds that the understanding of identity, teacher identity and, ultimately, Jewish teacher/educator identity is directly related to Constructivism and the principles presented here.

Furthermore, it will also be evident throughout this paper that Constructivism and the theories of organizational culture as outlined below work well together to support the literature on teacher preparation as well as many of the findings from this research. Although I have highlighted this several times, the reader should also look for additional opportunities to notice how these ideas work in tandem as we explore the various identities.

Organizational Culture and Theory as Another Critical Dimension of Teacher Preparation and Teacher Identity

This next section of the Contextual Introduction to the Review of Literature will provide an overview of organizational culture and theory[6] relevant to the study of teacher identity. It will also place this study within a framework of organizational leadership. This is absolutely vital because, ultimately, educational leaders (administrators, teachers, and teacher educators) must have an understanding of the importance of the identities of teachers as a pathway to fulfilling the missions of the schools they lead. Put another way, school leaders must comprehend that if the professional and personal identities of the teachers in their schools are not in concert with the mission and values of the school, it is difficult, if not impossible, for the school to fulfill its stated mission. This is particularly critical in Jewish schools—the focus of this case study—because teachers are expected to be models of Jewish and values-based living (see Footnote 4, p. 5). Furthermore, this knowledge is necessary for those responsible for creating effective teacher development opportunities in schools and must be viewed as a leadership issue.

One of the most vigorous advocates for the connection between organizational culture and leadership is Schein (1985, 2004). Early in his book (2004), he proposes a definition of culture based on a discussion of the various categories people use to describe culture. He states,

[6]It should be noted that the "contextual" sections of this paper are not intended to present a thorough review of the relevant literature in the areas of Constructivism or organizational theory and culture. Instead, the major scholars whose work has influenced the thinking of the author and who provide sufficient context for the study will be briefly summarized to assist the reader to understand how this work is situated within the worlds of organizational leadership and the philosophical foundations of education.

> The culture of a group can now be defined as a *pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaption and internal integration, that has worked well-enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems* (p. 17, italics in original).

Peterson and Deal (1998, 2009) have also written extensively on culture and quote Schein liberally. While they do not express any disagreement with Schein, their definition of culture takes a slightly different turn. It is less "precise," but may be easier to understand because of its descriptive and metaphoric nature. "Culture is the underground stream of norms, values, beliefs, traditions, and rituals that has built up over time as people work together, solve problems, and confront challenges" (1998, p. 28). Again, it should be noted here how congruent this definition is with the views of Social Constructivists.

In discussing his views of culture, Schein (2004) is clear that the bond between culture and leadership cannot be severed. He argues that culture is dynamic; it surrounds the organization at all times, yet the interactions between the leaders and the organization shape the culture on an ongoing basis (i.e. cultural groups are not fixed entities). He calls this process the "essence of leadership" (p. 1). He further explains this dynamic relationship when he contends,

> I believe that cultures begin with leaders who impose their own values and assumptions on a group. If that group is successful and the assumptions come to be taken for granted, we then have a culture that will define for later generations

> of members what kinds of leadership are acceptable. The culture now defines leadership. But as the group runs into adaptive difficulties, as its environment changes to the point where some of its assumptions are no longer valid, leadership comes into play once more. Leadership is now the ability to step outside the culture that created the leader and to start evolutionary change processes that are more adaptive. This ability to perceive the limitations of one's own culture and to evolve the culture adaptively is the essence and ultimate challenge of leadership (p. 2).

When looking at Schein, it is certainly possible to begin to see an image of a unitary leader who creates a culture based on his or her beliefs and vision. While there is certainly evidence in his writing that this is not always the case, this idea is present. If this were, in fact, the dominant view of organizational literature, it would not serve to support the idea of teachers as leaders and would not place the issue of teacher identity clearly within the frame of organizational culture. It could also be argued that this view is out of sync with a constructivist understanding of culture.

Closer to a constructivist vision, Peterson and Deal (1998, 2009) are much more resolute about who are the leaders and creators of culture, especially in schools. After arguing that schools die without strong cultures and that school performance is improved "by fostering a shared system of norms, folkways, values, and traditions" (2009, p. 16)[7], they argue that strong cultures are "built over time by those who work in and attend the school" and that "these are supported and nourished by teacher leaders and school

[7]See Footnote 4 on p. 5 for a discussion of mission statements in Jewish schools.

principals" (p. 16). Recalling Schein's notion that leaders dynamically interact with the organization to create/recreate an organization's culture in an iterative fashion, it is evident that teachers in schools, as well as the leaders with formal administrative titles, shape the cultures of their institutions.

Peterson and Deal (2009) further illustrate the function that culture plays in schools. They demonstrate that culture "sharpens the focus of daily behavior and increases attention to what is important and valued," "builds commitment to and identification with core values," and "improves school effectiveness and productivity" (pp. 19-20). Similarly, Schein adds that culture provides structural stability to an organization and it members; that it is the deepest and least tangible part of a group and organization; it covers all of a group's functioning; and that it provides the "gestalt" that ties together the various elements of the organization and group (2004, pp. 14-15).

As suggested previously regarding Constructivism, the reader of this paper should be cognizant of this cursory examination of organizational culture while considering the literature reviewed. It will be evident that the identity of teachers is critical to their role as cultural leaders in their schools. In the case of Jewish schools, with their strong missions made explicit in Mission Statements, this understanding is even more essential.

Finally, before moving to the central body of the Literature Review, the last idea that will be considered is one particular approach to organizational theory, specifically that of Bolman and Deal (2008). Originally publishing what has become a seminal work in organizational theory in the mid-eighties (Bolman & Deal, 1984), this team has continually updated their work to meet the needs of succeeding generations of

organizational leaders. They have influenced me a great deal and will provide a portion of the theoretical background for this research.

Basing their work on the notion of a "mental model" (Goffman, 1959, 1974), Bolman and Deal developed a "frame theory" and argued that most works on organizations focused on one simple frame, which they defined as

> a mental model—a set of ideas and assumptions—that you can carry in your head to help you understand and negotiate a particular "territory." A good frame makes it easier to know what you are up against and, ultimately, what you can do about it. Frames are vital because organizations don't come with computerized navigation systems to guide you turn-by-turn to your destination. Instead, managers need to develop and carry accurate maps in their heads (2008, p. 11).

After an extensive search of various works on organizational theory, they distilled the others' frames into four metaphors: factories, families, jungles, and temples or carnivals. Each metaphor stood for one of the following frames respectively: structural, human resource, political, and symbolic.

The major contribution of Bolman and Deal is their view that all four of these frames are essential in understanding an organization. They argue that managers, leaders, and those who would understand organizations need these multiple perspectives to function effectively. The frames are "filters for sorting essence from trivia, maps that aid navigation, and tools for solving problems and getting things done" (p. 21).

To best understand how the four frames work together, it will be helpful to review each of them separately, beginning with the *structural frame,* rooted in the work of

Frederick W. Taylor (1911) and Max Weber (1947). This frame looks at the organization from a social architecture perspective. According to those who advocate for this approach, work is divided into roles, functions and units (Bolman & Deal, 2008). Those who promote this approach believe that rational planning will minimize workers' distractions and maximize their efficiency.

The *human resources frame* is rooted in the works of a large number of prominent researchers (Argyris, 1957, 1964; Follett, 1918; Maslow, 1954; Mayo, 1933, 1945; McGregor, 1960). According to Bolman and Deal, this perspective makes the assumptions that organizations exist to serve human needs and that people and organizations need each other. A good fit between the organization and the individual benefits both and the converse hurts both (2008, p. 122).

In the early 60s Cyert and March (1963) attempted to "develop a predictive theory of organizational decision making rooted in a realistic understanding of how decisions actually get made . . . [They] chose to view organizations as coalitions made up of individuals and subcoalitions" (Bolman & Deal, 2008, p. 200). It was this work, according to Bolman and Deal, that created the thinking upon which the *political frame* is based.

According to Bolman and Deal, the final frame, the *symbolic frame,* is an "umbrella for ideas from several disciplines, including organization theory and sociology . . . political science . . . magic . . . and neurolinguistic programming" (2008, p. 253). The assumptions behind this frame (which is intimately connected to "culture") are that the important thing is not what happens, but what it means; events and actions have multiple

interpretations based on the understanding of those who experience them; people create symbols in the face of uncertainty and ambiguity; what is expressed by events and processes is more important than what is produced; culture bonds an organization, unites people, and helps an entity to accomplish its ends (p. 253). The outward manifestations of the symbolic frame include myths, vision, values, heroes/ heroines, stories, rituals and ceremonies, metaphors, humor and play. All of these expressions are the basic building blocks of culture and bring "cohesiveness, clarity, and direction in the presence of confusion and mystery" (p. 278).

Having reviewed each of the frames individually, it will also be instructive to summarize the real contribution of Bolman and Deal—how leaders can and should integrate all the frames for effective leadership. They assert that every event or action in an organization can and should be looked at through each and all of the four frames. Leaders cannot understand what is happening unless they use multiple perspectives. For instance, "decision making" can be viewed by some as a rational process based on logic (structural), a process meant to ensure commitment (human resources), a chance to gain or exercise power (political) or a ritual meant to conserve values and create bonds (symbolic) (for this example and others see Exhibit 15.1, Bolman & Deal, 2003, pp. 314-315). It is not enough, however, for leaders to simply wear the lenses of each of the frames for the sake of understanding. They must learn to use this multiframe thinking to help organizations and individuals within the organization to "reframe" in order for change and growth to take place. Just as the identity of teachers is critical to their role as cultural leaders in their schools, the multiframe theory can serve to further the

understanding of teacher-leader identity. In fact, the literature reviewed in this paper will suggest that the trajectory of the thinking about teacher preparation and teacher identity development has moved from a dual-frame structural and political approach to strong consideration of all frames. This has contributed a great deal toward a deeper understanding of teacher identity.

In concluding this contextual introduction to this paper, this review again emphasizes that these concepts will be helpful in locating the literature that follows squarely within philosophical foundations of education (particularly Constructivism), organizational culture, theory and leadership as understood so far in this paper. Without such background, it is not so evident that teacher identity is really an organizational or leadership issue vital to the successful realization of the all-important mission of education in general and Jewish education in particular.

Literature on Identity: In Preparation for Understanding Teacher Identity

As acknowledged by McAdams and Cox (2010), the literature on "self" and "identity" is virtually endless as the subject has captured the attention of psychologists, sociologists, philosophers, theologians and novelists, just to name a few. As background to the focused discussion of the identity of teachers, it will not serve this study to probe the breadth and depth of this topic. However, it will be helpful to look at some of the major themes and ideas in the history of "identity" (sometimes call "self") through the eyes of several scholars to prepare for a full understanding of teacher identity.

In *Sources of the Self: The Making of Modern Identity,* Charles Taylor defined the "modern self" as residing inside a person with special access to that person's world of

thought, feeling and desire (1989). Taylor began his analysis of the self/identity with Plato and Aristotle who, according to him, both believed that the self (in their language, the soul) is the locus of rationality and control of one's actions. Focusing next on St. Augustine, Taylor argued that he believed that the "self" examines its thoughts, feelings and desires as the source of God's truth, thus adding the notion of "radical reflexivity" to the conversation and placing selfhood within the first-person. Michel de Montaigne (16th century) took this to the next step by arguing that this self-reflection should focus on discovering one's own uniqueness. In the 17th century, both Descartes and Locke further separated the inner from the outer, placing the self as an observer of itself using disengaged reason (McAdams & Cox, 2010). In summarizing the treatment of the self in Western philosophical tradition, McAdams and Cox follow Taylor who sees this history as a trajectory toward an evolving sense of the self's reflexivity (for further explication, see Taylor, 1989, pp. 159-160).

The modern discussion of the self is well articulated in the works of William James. He began with the earlier concept that the self is able to reflect on itself, but expanded this notion to create a distinction between the I (subject) and the Me (object). The Jamesian I is "like a person inside the person, an executive who controls behavior, sets forth a motivational agenda for life, and composes a narrative interpretation of the person's life . . . " (McAdams & Cox, 2010, p. 162). James went on to suggest three aspects of the Me—the material Me (body, clothing, possessions, etc. and, interestingly, one's spouse, children and other people for whom one feels a responsibility), the social Me (one's reputation in the social community, a person's understanding of how he or she

is thought of in the community), and the spiritual Me (encompassing "the entire collection of my states of consciousness, my psychic faculties, and dispositions taken concretely" (James, 1892/1963, p. 170).

With the work of Erik Erickson the notion of "self" changes. Erickson is credited with turning attention toward identity as a concept, and his work is foundational for future efforts to understand this topic (Côté & Levine, 2002; McAdams & Cox, 2010).

> The I's synthesizing work goes well beyond simply constructing a serviceable Me. Beginning in adolescence, the I must refashion the Me into a new and dramatically different pattern or form that provides the young person with a sense of inner sameness and continuity across situations and over time, that consolidates ideological beliefs and vocational aspirations and that situates the individual within the meaningful niche in the psychosocial ecology of adulthood. The new pattern is what Erickson termed an *identity* [italics in the original] . . . " (McAdams & Cox, 2010, p. 164).

Drawing on James' three aspects of the Me, Erickson held that during adolescence and adulthood the I must arrange the pieces of the material, social and spiritual Me into a new pattern that creates a unified and focused answer to the basic identity question: Who am I?

While James and Erickson saw the development of self/identity as a balancing act, it is also important to take into account the humanistic conceptions rooted in the romantic traditions in Europe and the United States. Rousseau and Emerson in the 19th century and Maslow and Rogers in the 20th century believed that that the "self" lies deep

inside and must be "uncovered" or discovered. Both Maslow (1968) and Rogers (1951) argued that the I must synthesize conscious experience and make meaning from that experience. Further, they believed that growth is a hierarchical process and that self-actualization is the pinnacle of human experience (McAdams & Cox, 2010).

Contributing to the knowledge base over the past 30-40 years have been social psychologists. They have added to the conversation the notion that the self is aware of itself or it has a sense that it is trying to be aware of itself. Those working in this area include Baumeister (1998), Duval and Wicklund (1972), Higgins (1996), Leary (2004), and Wyer and Srull (1989) who conceived of the self as a set of "bins" each designated with a label describing a specific domain of self (i.e. self as teacher, self at home, etc.).

Beginning in the 1980s, a number of scholars suggested that the creation of the "self" was very similar to telling a story or creating a narrative (Bruner, 1986; McAdams, 1985; Polkingshorne, 1988; Sarbin, 1986; C. Taylor, 1989).

> From a narrative perspective, identity itself may be an internalized and evolving story that the I constructs about the Me to provide life with some semblance of unity, purpose, and meaning. The I is (in part) a storyteller, and the Me is (in part) the story it tells (McAdams & Cox, 2010, p. 171).

Thus far, in this section of the review, a summary of the history of identity/self has been presented to assist the reader in understanding the concepts and ideas that have led to today's views on this topic. The ideas of several theorists will now be compared and contrasted, enabling the reader to identity the roots of the theories of teacher identity

in the next section of this paper. These scholars are Dan McAdams and Keith Cox; James Côté and Charles Levine; and Etienne Wenger.

McAdams and Cox: A Developmental View of Identity

McAdams and Cox (2010) locate their thinking about identity clearly within the narrative perspective. They describe the "self" in three developmentally successive aspects—as actor, agent, and author. According to them, people begin life as social actors—"a self-contained and embodied source of activity whose performances affect what other actors do" (p. 180). At approximately 18 months old, human beings begin to recognize themselves in a mirror and, by age three or four, they start to see themselves as a temporally continuous self. In the early years the self-understanding of the "actor-Me" is relatively simple and concrete, but, over time, into adolescence and later as adults, the attributes are more complex and abstract (i.e. personality traits).

Seeing oneself as actor, however, is not the end of the story. "Selves not only act, they initiate action" (McAdams & Cox, 2010, p. 181). According to McAdams and Cox, "[a]gency is a defining feature of modern selfhood" (p. 182), and they hold that

> To be an agent is to take ownership of subjective experience and to organize behavior for the future in the service of goals . . . but they [human beings] do not become aware of themselves as intentional, goal-directed agents until the fourth or fifth year of life . . . (p. 190).

At this same time, young people begin to understand that other people also have "selves" that include desires and beliefs, and that they act on those to accomplish goals. As they grow through this process of determining their future through pursuit of goals,

the "I" begins to evaluate the agent-Me and its progress toward these goals. These evaluations become the source of comparisons with others and play into the person's self-esteem. During adolescence and the young adult years, individuals make choices about which long-term goals will yield "good identity dividends" (p. 190). In summary, McAdams and Cox argue that

> The agent-self eventually melds into the actor-self as the I attributes goals, plans, and projects to the Me. Indeed, the two—actor and agent—are never separate entities in a literal sense. The human self assumes many guises. It begins as a social actor, but over time it takes on a more self-consciously agental, self-determining guise (p. 182).

The third aspect of McAdams and Cox' "self", the author-self, holds that

> The I becomes a storyteller of the self. The I authors a life narrative that integrates the reconstructed past, perceived present, and imagined future in such a way as to explain how the Me came to be what it is and where the Me may be going in the future. . . . In so doing, the author-I expands the Me backward and forward in time (p. 191).

According to Habermas and Bluck (2000) and McAdams (1985, 2008), the self begins to become "an author" in the late teens or early 20s. It is just at this time that Erickson (1963) argued that identity is developing. So, for the author-self the work of young adulthood is the development of a life story that serves to place the Me into a structure that makes sense to the I and to the social world in which the I acts and narrates (Hammack, 2008; McAdams, 1996, 2006).

In summary, McAdams and Cox' "life-span perspective" on self and identity takes a developmental position and holds that three successive phases of life lead to adult self or identity.

> The actor-I constructs a sense of itself as a social performer; the agent-I sets forth plans, goals, and projects within the Me, and then pursues them. The author-I constructs a life story to make meaning of it all (2010, p. 200).

While this view is certainly logical and very well supported within the historical and contemporary philosophical and psychological traditions, it seems to almost completely ignore the sociological and cultural elements (as amplified on below in a discussion of Côté and Levine and Wenger). It is interesting that some of the very thinkers upon which this view is based did, as will be seen, understand the importance of culture and social structures. This issue is addressed effectively in a theory of identity advocated by Côté and Levine (2002), and it is their work that this review will address next.

Côté and Levine: A Synthetic View of Identity

In *Identity Formation, Agency, and Culture: A Social Psychological Syntheses* (Côté & Levine, 2002) the authors argue that one of the problems with understanding identity is that psychologists look primarily at what happens inside individuals and sociologists look largely at what happens inside society. Their theory is an attempt to "demonstrate that 'identity' is a function of both external (social) and internal (agentic) factors and that both the sociological and psychological perspectives are essential for a comprehensive understanding of the complexities of human self definition" (p. 9).

In complete agreement with Charles Taylor (1989), Côté and Levine recognize that the notion of identity is a relatively new concept and that in premodern societies forming an adult "self" was more straightforward as people simply fit into preconceived, culturally defined roles. Interestingly, similar to McAdams and Cox (2010) they also understand Erickson as foundational for their work. They however read him differently. Rather than relying primarily on Erickson's views of identity as development that happens internally, they argue that for Erickson "[t]he crux of identity stability in any culture lies in the interplay between the social and the psychic" and that

> Another way to express Erickson's views . . . is to speak of three forms of continuity: a sense of sameness of the self and itself; inter-relationships between the self and the other; and functional integrations between other and other (p. 16).

Again, like McAdams and Cox, Côté and Levine garner support for their views in James (1892/1963), Marcia (1964, 1966, 1980, 1989, 1993) and Mead (1934) among others. However, in contradistinction to their colleagues, Côté and Levine find roots of both a psychological and sociological approach to identity in all three of these academic ancestors.

Following their analysis of the history of literature on identity and self from the perspectives of psychology and sociology, Côté and Levine conclude "that the concept must be studied and understood at the levels of analysis associated with the three faces of social psychology, namely, social structure, interaction, and personality" (p. 46), as developed by House (1977). This perspective is presented through a diagram (FIG. 1 below) that will be helpful in understanding these ideas.

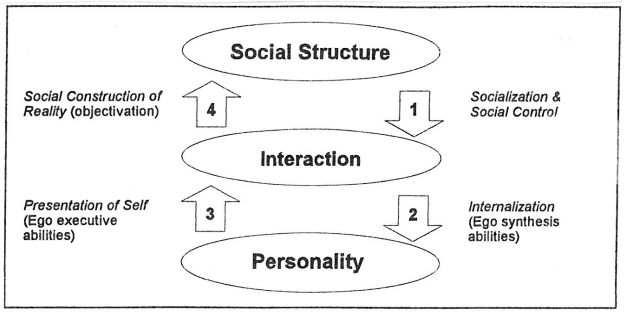

FIG. 1. Côté & Levine's Personality and Social Structure Model (2002, p. 7)

In this view, the process of identity formation and development is an iterative and ongoing process of the interaction of psychology ("personality") and sociology ("social structures"). In their analysis, Côté and Levine begin by specifying the differences between the way psychologists and sociologists view identity. They maintain that the locus of identity in psychology is within the individual, but for sociologists the assumption is "that it is not the exclusive 'property' of the individual, but rather something that is 'realized strategically and circumstantially' through one's interactions with others" (2002, p. 47). They further maintain that psychologists argue for fixed stages (adolescence being central), while sociologists see identity as more cultural ("life course" vs. "life cycle"); sociologists see identity as "incremental" and psychologists see it as "monumental." Psychologists go from empirical to theory while sociologists go from theory (hypothesis) to empirical testing of that theory. In this section of their work, Côté and Levine conclude that "Sociologists' overly structural view can be compensated for by notions of the individual, agentic actor, and the psychologists' focus on conditions in contemporary Western culture can be given a sociohistorical, cross-cultural perspective"

(p. 57). By integrating the psychological and sociological perspectives, Côté & Levine attempt to show how the errors of each approach can be corrected.

To accomplish this integration, these theorists completely review Erickson's model of personality and then compare it to the Symbolic Interactionism of Mead. They argue that the work of these two are quite similar and that, together, their ideas fill in gaps left by the other. They are both preoccupied with the relationship between self and society and both had a focus on the fundamental issue of the meaning of the self and self-concept. Erickson honed in on the intrapsychic, but did not ignore social structure and culture. Mead's main "unit of analysis now became 'the act' or what we [Côté and Levine] would call the 'interact'" (p. 109). In other words, for Mead, "meaning" extended to the domain of symbolic interaction and he understood the self as an ongoing social process.

Côté and Levine go into great detail in their attempt to show that the psychological and sociological perspectives on identity can only be meaningful in relationship to each other (as described in FIG. 1 above). While they certainly do not "prove" their case (they admit as much when, in the final chapter of their book, they make a number of recommendations for further research), they have put forth a theory that begs to be taken seriously in this study's efforts to understand teacher identity in general and Jewish teacher identity in particular.

Wenger: Communities of Practice and the Shaping of Identities

Etienne Wenger (and associates) (1998a, 1998b, 2006, 2009; Wenger & Snyder, 2000) takes a similar theoretical perspective to Côté and Levine in his seminal

exploration of "Communities of Practice."[8] While the latter pair describe the necessary interaction of "social structure" with "personality" in the development of identity, Wenger focuses more on the interaction of community, social practice, meaning, and identity as a model of learning. The result is a broad conceptual framework for thinking about learning and identity as a process of social participation.

Wenger divides his theory into two parts: Practice, and Identity. He defines "practice" as a concept that "connotes doing, but not just doing in and of itself. It is doing in an historical and social context that gives structure and meaning to what we do . . . practice is always social practice" (1998b, p. 47). This practice, in community, put most simply, leads to identity that is "a way of talking about how learning changes who we are and creates personal histories of becoming in the context of our commitments" (p. 5). Once again, this theory reflects a constructivist understanding of learning, growth, and identity development.

He develops his concept of practice, also called "participation," quite extensively. For the purposes of this study, however, it will suffice to understand that through participation in various communities of practice, at various levels of participation, individuals develop an "identity of participation"[9] (p. 57) that is constituted through relations with others. Of greater relevance to this research are Wenger's views on identity (which grows out of the experience of practice/participation).

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[8]Wenger states that "[c]ommunities of practice are formed by people who engage in the process of collective learning in a shared domain of human endeavor" and defines "Communities of Practice" as ". . . groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly" (Wenger, 2006, p. 1).

[9]For Wenger this is <u>not</u> the same as "self-image."

Again, analogous to Côté and Levine, Wenger holds that "[b]uilding an identity consists of negotiating the meanings of our experience of membership in social communities," while simultaneously "[o]ur identity includes our ability and our inability to shape the meanings that define our communities and our forms of belonging" (p. 145). Identity, according to this view has the following characteristics. It is *lived*, it is not a personality trait; it is based on the experience of participation. It is *negotiated*, ongoing, and pervasive. It is *social,* that is, fundamentally developed through membership in a community. It is a *learning process*, a trajectory in time that brings together the past and the future (a reified or imagined future) to give meaning to the present. It is a *nexus* of multiple memberships coming together. It is a *local-global interplay*, neither narrowly local to particular activities nor abstractly global (see pp. 162-163).

> In summarizing his work as it related directly to education, Wenger argues that
>
> . . . education must strive to open new dimensions for the negotiation of the self. It places students on an outbound trajectory toward a broad field of possible identities. Education is not merely formative—it is transformative . . . I will argue that issues of education should be addressed first and foremost in terms of identities and modes of belonging . . . and only secondarily in terms of skills and information . . . Identity formation is a lifelong process . . . . (p. 263)

It would appear from this analysis that Wenger, in stark contrast to McAdams and Cox and others discussed in the first portion of this section, comes down almost entirely on the side of identity as a by-product of social relationships (as opposed to the former who focus primarily on internal processes of developmental formation of identity). While

Wenger does state "[w]ho we are lies in the way we live day to day, not just in what we think or say about ourselves, though that is of course part (but only part) of the way we live" (p. 149), I am not convinced that he takes the "psychological" nearly as seriously as the "sociological." Somewhere in the middle of this discussion is the position of Côté and Levine who seem to give equal weight to the interaction of internal and external factors, that according to them, actually form a continuous feedback loop in which the development of the person's identity has an effect on the "community," which, in turn, causes change in the person, *ad infinitum*.

For purposes of the work in this research project, it will not be crucial at this point to commit to one position or another, to advocate more strongly for the psychological or sociological. What is necessary to understand as this paper moves into a more focused examination of teacher identity in general, Jewish teacher/educator identity in particular and Jewish identity is that "identity" is most likely the result of the internal activities of the development of the "self" and its interaction with other "selves" as individuals or in groups going through the same developmental growth processes.

Pre-Service and In-Service Teacher Identity

With a brief review of the history of scholarly literature on identity, as well as a look at several important contemporary treatments of the subject, a more focused view of identity as it relates specifically to teachers is the next logical step. In introducing this subject, Darling-Hammond begins the Preface to her book, *Powerful Teacher Education: Lessons from Exemplary Programs,* by declaring that "ONE OF THE MOST DAMAGING MYTHS [emphasis in the original] in American education is the notion

that good teachers are born and not made" (2006b, p. ix). This myth, according to her, resulted in unsystematic and ineffective approaches to preparing teachers for the nation's schools.

It is hardly possible, in fact, to read "modern" literature on teacher education—from Dewey to Cochran-Smith and Feiman-Nemser—without hearing the message that, despite good intentions and tremendous efforts, the schools of education in the past were ineffective at best and damaging at worst. One of the many problems cited is that these programs largely approached the preparation of future teachers by focusing primarily on academic content and "scientific" knowledge about teaching methods (Bolman and Deal's "Structural" and "Political" Frames). They did not take into account (as learned from Constructivism and organizational culture theory) how these new teachers thought about teaching and learning—something with which they had intimate, prior knowledge from experience—as they walked into the door ("Human Resource" and "Symbolic" Frames). In fact, the whole notion of the importance of the teacher's understanding of him- or herself as a person and a teacher was not taken into account until 1975 when Lortie published his seminal work, *Schoolteacher: A Sociological Study* (see discussion below on p. 45).

Before moving to an analysis of the literature on teacher identity, however, it is vital to first establish that this is an important issue. Why should it matter how educational professionals "identify" on some deep level?

According to Kozol, an outspoken social activist and critic of the American public school system, "The hidden curriculum . . . is the teacher's own integrity and lived

conviction. The most memorable lesson . . . is the message which is written in a teacher's eyes throughout the course of his or her career" (2009, p. 20). With a slightly different focus, but with similar intent, Barth strongly advocates seriously considering the identity of "teacher" by discussing the "extraordinary power of modeling" (2001, p. 28). Banks argues that the "teacher's values and behaviors strongly influence the views, conceptions, and behaviors of students. [They] also mediate and interact with what they teach and influence the ways that messages are communicated and perceived by students" (2007, p. 113). Going quite deeply into an evaluation of the teacher's "person (identity)," Stronge, who agrees that the beliefs and attributes of teacher candidates is vital to understand, discusses and charts the major affective characteristics that 34 scholarly works have found critical in the "person" or identity of effective teachers (2002). Similarly, Parker Palmer put it this way: "We teach who we are" (2007, p. 27), and Abraham Joshua Heschel, one of the twentieth century's giants of Jewish thought, asserted that "[w]hat we need more than anything else is not *textbooks* but *textpeople* [italics in the original]" (1953, p. 19; 1966, p. 204). By this Heschel meant that, while studying texts (see Footnote 26, pp. 69-70 which provides a complete picture of classical Jewish texts/literature) is vital to Jewish educational systems, people—certainly teachers—who live out the messages in those texts are more important and communicate this learning more effectively than the printed word.

As can be surmised from these several philosophical viewpoints, as well as the summary of more empirical research presented by Stronge, I assert that the "person" or identity of the teacher is a critical issue to consider as one important aspect in the

development of effective teachers and teaching. Given this assertion, the next step is to first look at what is known about teacher identity in general and, then, about teacher identity as it relates to pre-service preparation of teachers.

As previously indicated, Lortie wrote the seminal work on the identity of teachers. This sociological approach to schools and teachers set out to uncover the "nature and content of the ethos of the occupation [teaching]" (1975/2000, p. xviii) and, in the Preface to the 2000 edition of the work, Lortie asserted, "Teachers have been shaped . . . by their own teachers and by their personal responses to those teachers . . . The result is the accretion of views, sentiments, and implicit actions . . . only partially perceived by the beginning teacher" (pp. x-xi). Lortie actually created a term for this process that he dubbed "Apprenticeship of Observation."

Along very similar, but more expansive lines, Barth defines identity as, "an evolving nexus where all the forces that constitute my life converge in the mystery of self" (2001, p. 38). In Lortie, Barth, and others, the way in which identity is shaped seems to be a natural, almost mysterious process. Somehow the "person" is the culmination of all those with whom someone has interacted and the identity of "teacher" is an amalgamation of the teachers from whom she or he learned, as well as his or her perception and memory of those teachers. This is not necessarily the case, and certainly not everyone would agree with these views.

It is only necessary to remember Dewey's well-known teaching that people do not learn from experience, rather they learn from reflecting on their experience (1938/1973, 1939) to understand that learning anything, including learning to build one's professional

identity, is a complex process. Efron and Joseph further develop this idea as they advocate for the use of metaphor as a tool of reflection that can be especially valuable for helping teachers to understand their identity (2001).

Darling-Hammond (2006a, 2006b) agrees with Lortie's view that students of education come to the classroom with a sense of teaching based on their own teachers; she uses Lortie's term "Apprenticeship of Observation" throughout her work. Similarly, Cochran Smith (2004), Feiman-Nemser (2001, 2012) and others (Alsup, 2006; Danielewicz, 2001; Feiman-Nemser & Buchmann, 1985; Rodgers & Scott, 2008; Wideen et al., 1998) extensively discuss the extreme importance of understanding the attitudes and dispositions that pre-service teachers bring to their study of teaching.

These latter scholars, however, do not assume that teacher identity is simply an internal process that merely "happens" only to be ignored. Darling-Hammond, for example, argues that explicit strategies must be developed to have future teachers confront their own beliefs and assumptions about teaching and learning (2006b) and that teachers must learn to understand teaching and learning differently than their own experience as students (2006a). Similarly, Feiman-Nemser and Buchmann used the term "Familiarity Pitfall" to describe teacher candidates who become stuck in their vision of their previous teachers. They assert that one of the major tasks of teacher education is to help students understand and reflect upon these beliefs and ideas (1985).[10]

[10]Later in her career, Feiman-Nemser does warn, however, that, "Informal influences are too strong, the time is too short, and preparing for teaching inevitably continues on the job. It would be far more realistic to think about preparing people to begin a new phase of learning to teach. That would orient formal preparation more toward developing a *beginning* [italics in the original] competence and laying a foundation for learning and teaching" (2012, p. 36).

Having established the importance of the identity of "teacher" and having raised the question of how this identity is developed or created, the question becomes how we understand the ways in which pre-service teachers engage in the process of identifying as teachers.

A seemingly simple answer to this question is "[t]he first step in becoming a teacher is making the choice to think of oneself as a teacher" (Burkhart & Neil, 1968, p. 9). Burkhart and Neil quickly disabuse their readers of the notion of simplicity, however, by stating that the "major problem in assuming a teacher identity is that for so long the potential teacher has been and has considered himself a student" (p. 9). This issue of when a person starts thinking of him- or herself as a teacher is raised over and over again in teacher education literature (Alsup, 2006; Danielewicz, 2001; Feiman-Nemser, 2008b, 2012; Hansen, 2008a, 2008b; Marble, 2012; McDiarmid & Clevenger-Bright, 2008; Rodgers & Scott, 2008). These researchers each agree that this issue is fundamental. For example, Marble suggested that preservice teachers "become" teachers when they talk about "we" in their discourse about their practice (1997, 2012).

To explore how teacher candidates begin to think of themselves as teachers, Danielewicz (2001) interviewed six of her students in great depth. As a result of these conversations[11], she proposed a "Pedagogy for Identity Development" specific to pre-service teachers. She developed ten structural and performative pedagogical princlples designed to help budding teachers consolidate the values and ideas they brought with

[11]Also with reliance on those who have advanced "discourse" as a research method (Gee, 1996, 1999; Marble, 1997, 2012).

them to teacher education, their learning in the classroom, their experiences in practica, and the beliefs and opinions of their peers and teachers in their program. Her ten structural and performative pedagogical principles include: 1) Discourse richness and openness; 2) Dialogue and dialogic curriculum; 3) Collaboration; 4) Deliberation; 5) Reflexivity[12]; 6)Theorizing in Practice[13]; 7) Agency[14]; 8) Recursive representation[15]; 9) Authority[16]; and, 10) Enactment[17] (pp. 139-176).

In another empirical study of six of her pre-service education students, Alsup deepened the discussion by asking the question, "How could I be a good teacher and not always feel like I was playing a part, trying to 'put on' a persona that was not me?" (2006, p. 3). In pursuing an answer to this question, Alsup theorizes, based on her research, that teachers must develop a "professional identity that successfully incorporates their personal subjectivities into the professional/cultural expectation of what it means to be a 'teacher'" (p. 27). Alsup's research further pointed her to the theory that teachers who successfully do this—as demonstrated by her interviewees who told her

[12]Not reflection. According to Danielewicz, "Reflexivity is the act of self-conscious consideration. While deliberation moves toward the future, reflexivity entails thinking that turns back on itself, a reexamination or revisiting of a project or an activity, and a questioning of motives, frameworks, assumptions, working strategies, conclusions, beliefs and actions . . . reflexivity fosters a more profound awareness of situation, a better sense of how social contexts influence who people are and how they behave" (2001, pp. 155-156).
[13]Educating potential teachers to create theory out of practice on an ongoing basis throughout their careers (p. 159).
[14]"Agency can be defined as the power or freedom or will to act, to make decisions, to exert pressure, to participate . . . or to be strategically silent." Students need to "feel capable of action as teachers, first and foremost, as motivation, to keep them invested in teaching when outside factors . . . cause them to question their sanity in choosing a profession as a teacher" (p. 163).
[15]"The process of representing and successively representing the self to others in whatever forms they are available . . . identity-making occurs through a series of progressive tryouts" (p. 167).
[16]Helping future teachers understand that part of their identity is "power." "As teachers, authority allows us to function: it affirms our sense of what we have achieved, and it enables us to carry out our role to educate students effectively. Having authority means having the power (as well as the freedom and obligation) to act, judge, or command legitimately" (p. 170).
[17]"On a good day, I lose myself in the act of teaching. In its boldest sense, enactment entails a full investment of my self (person, mind, spirit) in the act of teaching and learning alongside my students. Enactment means embodying the principles I espouse . . . " (p. 174).

the greatest number of positive stories about teaching—are more likely to be successful and remain in the field of teaching (p. 80).

Based heavily on the work of Gee (1996, 1999) and others (Marble, 1997; McAdams, 1993; Polkingshorne, 1988, 1991), Alsup extends the work of Danielewicz. She argues that narrative "discourse"[18] could have a profound effect on creating positive change in the educational community (p. 8). She asserts that narratives *are* people's identity (p. 51) and expands upon this by suggesting that metaphors (as part of the narrative discourse) not only describe experience, but also "affect and influence that experience by changing how we perceive and understand . . ." (p. 147); she might even say that these metaphors and narratives actually shape one's identity.[19]

Similar to Danielewicz, Alsup concludes her research by presenting 10 general themes or findings that link to the development of teacher identity (pp. 181-192). Among those that relate most directly to this study are: telling positive stories about teaching and learning seems to result in more positive educational experiences and a more positive teacher identity; developing a strong teacher identity is related to embodying the discourse of teacher; it is critical that pre-service teachers have ample opportunities to discuss their professional identities with peers and teachers (both university and

[18]Gee's definition of discourse is " . . . different ways in which we humans integrate language with non-language 'stuff,' such as different ways of thinking, acting, interacting, valuing, feeling, believing, and using symbols, tools, and objects in the right places and at the right times so as to enact and recognize different identities and activities, give the material world certain meanings, distribute social goods in a certain way, make certain sorts of meaningful connections in our experience, and privilege certain symbol systems and ways of knowing over others" (1999, p. 13).

[19]The reader is also referred to Darling-Hammond who included a short section on "Autobiography and Self-Reflection in her book, *Powerful Teacher Education: Lessons from Exemplary Programs* (2006b, pp. 108-109).

cooperating teachers in their practica); "borderland discourses"[20] enable students to begin to develop a teacher identity; metaphors help students reflect upon and evaluate prior beliefs about teaching and learning; statements of philosophy often harden unexamined views of pre-service teachers and discourage critical examination of these beliefs; "apprenticeship of observation" postpones cognitive dissonance and borderland discourse.

It is clear that both Danielewicz and Alsup, as well as many others discussed, believe that their research points in the direction of creating teacher preparation programs that allow prospective teachers to spend significant time—guided and unguided, alone and with others—exploring their assumptions, beliefs, and visions of teaching and learning. They must also be given opportunities to address the conflicts between these pre-conceived notions and what they are learning in the university classroom and from their practical experiences in schools. Alsup goes even further than Danielewicz in advocating this by providing sample assignments for pre-service teachers in the "Appendix A" of her book (2006, pp. 197-204).

One of the most prolific thinkers on the issue of the development of the teacher, Sharon Feiman-Nemser, has been writing and thinking about teacher learning since the 1980s. Many of her publications relate directly to this study (1992, 2001, 2008a, 2008b, 2011) and her latest book, *Teachers as Learners* (2012), expands significantly on the concepts presented thus far in this section.

[20] ". . . discourse that allows preservice teachers to bring personal subjectivities or ideologies into the classroom and connect them to their developing professional selves" (Alsup, 2006, p. 36).

Feiman-Nemser certainly recognizes the importance of the kind of "identity work" Danielewicz, Alsup and others suggest as part of programs of teacher preparation, and she argues that "teacher educators tend to underestimate the pervasive effects of these formative experiences [their own experiences of their teachers]" (2012, p. 30). Based on her many years of experience and thought, however, she adds another element to the development of teacher identity. She asserts that the influences of past educational experiences are too strong for a narrowly defined teacher preparation program to effectively counteract (see quotation in Footnote 10, p. 46). She suggests that learning to teach and the development of a teacher identity is a lifelong process, a continuum divided into four parts: pre-teacher preparation, teacher preparation, induction, and professional development. Each segment, not only teacher preparation in schools of education, must be considered a part of "reflective teacher education [which is] not a distinct programmatic emphasis but a generic professional disposition" (p. 75).[21]

In recapping the literature on teacher identity presented in this section, it is evident that many current scholars of teacher preparation agree that teacher identity is a legitimate, even vital, concern for those engaged in educating future teachers. It is, they believe, not possible to prepare effective teachers for the classroom unless this issue is given a great deal of attention. Teacher educators should not simply accept the views of "teacher" that students bring to their studies; they must take those previous experience-based visions into account and allow (and provide) students the opportunity to examine those positions in light of their ongoing learning. Without doing so, according to Alsup,

[21]It is interesting to compare Feiman-Nemser's "developmental" approach to teacher learning with some of the approaches of the psychological theorists of identity discussed earlier.

Danielewicz and others, students will not construct meaning and will not develop positive teacher identities to serve them well in their careers. Certainly, this perspective is deeply rooted in Constructivism and organizational culture and theory as outlined above.

Having begun at the widest part of the "funnel"—teacher identity—then moving more narrowly to the developing identities of pre-service teachers in general, the next section of this review will explore Jewish identity which plays a key role in the identity of Jewish teachers who teach in a Jewish school.

Jewish Identity: A Complicated and Complex Issue

Implicit throughout Chapter 1, and continuing throughout the Review of Literature in this chapter is the view that the "person" of the teacher is extremely relevant to the effectiveness of the education of students (Banks, 2007; Barth, 2001; Heschel, 1953; Kozol, 2009; Palmer, 1993, 2007). If this is true in general educational settings, it may be even more critical in religious and mission-driven schools (Foster, Dahill, Golemon, & Tolentino, 2006; Günther, 2005; National Conference of Catholic Bishops, 1973; Pope John Paul II, 1990; Pope Paul VI, 1965) as will be discussed in some detail later in this chapter. Similarly, the critical nature of teachers as role models of Jewish living is fully demonstrated as well in this chapter when I review the traditional and modern literature on the Jewish teacher and the Jewish educator. It is, therefore, vital for this study that I first briefly review the literature on Jewish identity as it pertains to teachers and then, later in this paper, look at the Jewish identity of the participants in the study.

To suggest that Jewish identity is complicated and even complex may be an understatement. As Glenn and Sokoloff put it, "The subject of Jewish identity, including the question of who is a Jew and what constitutes 'Jewishness,' is one of the most vexed and contested issues of modern religious and ethnic group history" (2010, p. 3).

This "vexed and contested issue" can best be demonstrated by listing the assorted ways in which Jews describe their Judaism and themselves. They speak about this identity using various combinations of the following descriptions (to name the most common): a religion, a nation; a peoplehood; an ethnic group; a civilization; and a culture (Baumgarten & Fishman, 2011; Horowitz, 1999; Hyman, 1998; Kahn, 2010; Lerer, Keysar, & Kosmin, 1997; Pew Research Center, 2013; United Jewish Communities in Cooperation with The Mandell L. Berman Insititute--North American Data Bank, 2003/Updated January 2004). Furthermore, Jews who refer to themselves as "religious" label their affiliations as Reform, Conservative, Orthodox, Reconstructionist, "Conservadox[22]," Chasidic, Humanistic, and Renewal (Rosenberg, 1965). Additionally, from a geographic perspective, they call themselves Sephardic[23] or Ashkenazic[24]. Some refer to themselves as secular (Lerer et al., 1997), as Zionists (Lerer et al., 1997; Magid, 2011), and as Israelis (in distinction to Jews) (Auerbach, 2001; Liebman, 2003; Nathan-Kazis, 2013).

[22] "Conservadox" does not represent a true "Movement" in Judaism. It a colloquialism that is a combination of "Conservative" and "Orthodox" and refers to the most traditional Conservative Jews.
[23] Sephardic Jews are primarily Jews who have roots in countries surrounding the Mediterranean. "*S'farad*" literally means "Spain."
[24] Ashkenazic Jews are primarily Jews who have roots in Germany and Eastern Europe. "*Askenaz*" means "Germany."

With this perplexing introduction to the literature on Jewish identity, I will begin the exploration of this topic with an overview of one of the most current pieces of research in this area, *A Portrait of Jewish Americans: Findings from a Pew Research Center Survey of U. S. Jews (2013).*

In order for Pew to conduct this study, one of their first tasks was to determine whom to consider Jewish for purposes of the study. To this end, the researchers decided to

> cast the net widely, seeking to interview all adults who answer an initial set of questions . . . by saying (a) that their religion is Jewish, or (b) that aside from religion they consider themselves to be Jewish or partially Jewish, or (c) that they were raised Jewish or had at least one Jewish parent[25], even if they do not consider themselves Jewish today" (p. 18).

In implementing this, the report analyzes the data using four main categories to include or exclude participants. These categories are: *Jews by religion,* or people who say that their religion is Jewish; *Jews of no religion* or people who "describe themselves (religiously) as atheist, agnostic, or nothing in particular, but who have a Jewish parent or were raised Jewish and who still consider themselves Jewish in some way;" *Non-Jewish people of Jewish background* who have a Jewish parent and/or were raised Jewish, but have another religion or do not consider themselves Jewish; and *Non-Jewish people with a Jewish affinity*, people who do not have a Jewish parent or were not raised Jewish,

[25] The *halachic* (Jewish law) definition of a Jew is one who has a Jewish mother or has converted to Judaism in a *halachic* manner. The Reform Movement formally has accepted patrilineal descent as defining a Jew if the child is being raised Jewish.

identify with another religion or no religion, but consider themselves Jewish in some way (identify with Jesus as a Jew, have friends or relatives who are Jewish). The first two categories were defined as the "net" Jewish population for the Pew study and the latter two were studied, but not included as "Jews" (see p. 18 of report on Pew survey). It should be noted that not all of the people incorporated by Pew would be considered Jewish from the point of view of Jewish law (see Footnote 25, p. 54), but they have been included in the data of the Pew study.

Among the findings reported by Pew that speak to an understanding of Jewish identity and what it means, particularly to American Jews, are the following:

- 94% of U. S. Jews (including 97% of Jews by religion and 83% of Jews of no religion) report that they are proud to be Jewish (p. 13).
- 75% (including 85% of Jews by religion and 42% of Jews of no religion) say they have a "strong sense of belonging to the Jewish people" (p. 13), and 63% say they have a special responsibility to Jews in need around the world (p. 52).
- 78% of those in the study are included in the category "Jewish by religion" and 22% are labeled "Jews of no religion." However, when broken down by generations, a very different picture emerges. For instance, of those born between 1914-1927, 93% consider themselves "Jews by religion;" 81% of Baby Boomers (1946-1964) identify themselves in this category; while only 68% of Millennials (born after 1980) indicated that they were "Jews by religion" (p. 7).
- 69% report that they are "very attached" or "somewhat attached" to Israel. However this picture also changes with a generational breakdown. "Among Jews

65 or older about half (53%) say caring about Israel is essential . . . . Among Jews under age 30, by contrast, 32% express this view" (p. 55).

- 44% of those included in the study have a non-Jewish spouse. The statistics change radically when the years of marriage are factored into the equation. Of those married before 1970, only 17% have a non-Jewish spouse, while of those married from 2005-2013, 58% have a spouse who is not Jewish. The intermarriage statistics also changed radically when the study broke it down by the "category of Jew." The study found that 79% of married "Jews of no religion" have a non-Jewish spouse, while just 36% of "Jews by religion" are married to a person who is not Jewish (p. 9).

While a plethora of additional data can be mined from the Pew Survey Report, I hope that these few examples make clear the complex nature of Jewish identity. Rather than provide additional examples, which the interested reader can access easily on-line, I will turn to some of the analysis found in the report.

According to Pew, "[s]ecularism has a long tradition in Jewish life in America, and most U. S. Jews seem to recognize this. 62% say being Jewish is mainly a matter of ancestry and culture, while just 15% say it is mainly a matter of religion" (p. 8). This is especially interesting since 78% of the study participants identified themselves as "Jewish by religion."

What is also of great interest to the consideration of Jewish identity is that [c]ompared with Jews by religion, however, Jews of no religion (also commonly called secular or cultural Jews) are not only less religious, but also much less

connected to Jewish organizations and much less likely to be raising their children Jewish. More than 90% of Jews by religion who are currently raising minor children in their home say they are raising those children Jewish or partially Jewish. In stark contrast, the survey finds that two-thirds of Jews of no religion say they are *not* [italics in original] raising their children Jewish or partially Jewish—either by religion or aside from religion. (p. 8)

Related to the issue of child raising and intermarriage,

Nearly all Jews who have a Jewish spouse say they are raising their children as Jewish by religion (96%). Among Jews with a non-Jewish spouse, however, 20% say they are raising their children Jewish by religion, and 25% are raising their children partly Jewish by religion. Roughly one-third (37%) of intermarried Jews who are raising children say they are not raising those children Jewish at all. (pp. 8-9)

Finally, Pew suggests that

Observing religious law is not central to most American Jews. Just 19% of the Jewish adults surveyed say observing Jewish law . . . is essential to what being Jewish means to them. And in a separate but related question, most Jews say a person can be Jewish even if that person works on the Sabbath or does not believe in God. Believing in Jesus, however, is enough to place one beyond the pale: 60% of U. S. Jews say a person cannot be Jewish if he or she believes Jesus is the messiah . . . . while relatively few Jews attach high importance to religion, far

more (46%) say *being* [italics in original] Jewish is very important to them. (pp. 14-15)

As indicated earlier, there is much in the Pew Survey that merits much greater discussion. For purposes of this Review of Literature, however, this brief discussion has demonstrated the complicated nature of Jewish identity, especially in the United States. In a summary statement in the report, we read

> The data also make clear that American Jews have a broad view of their identities; being Jewish is as much about ethnicity and culture as it is about religious belief and practice. And many Jews defy easy categorization. Some Jews by religion are non-believers, while some Jews of no religion are ritually observant. (p. 71)

You cannot get more puzzling than that.

Other definitions of Jews found throughout the literature support the multifaceted and complicated nature of Jewish identity. Hartman and Sheshkin, in a study of 22 Jewish communities, define a Jewish person as

> any person who currently considers himself/herself Jewish (or who is identified as such by the respondent) or who was born Jewish or raised Jewish and has not formally converted to another religion and does not regularly attend religious services of another religion (irrespective of formal conversion). A Jewish household was defined as any household containing a Jewish person. (2012, p. 246)

In contrast to the broad definitions of Jews in Pew and Hartman and Sheskin, in a paper on Jewish identity in the U. S. and Israel, Liebman defines strong Jewish identity as

> the effort to express the Judaic tradition in one's own life (living one's life in accordance with Jewish rhythms), and a strong sense of attachment to the Jewish people leading to a concern with their welfare . . . . [A]t least for the past three generations in the United States, and in Israel today, observance of Jewish law (religion) and commitment to the Jewish people (ethnicity) are correlated. (2003, p. 291)

In her book *Who Is a Jew? Conversations, not Conclusions,* Hyman (1998) interviewed a number of Jewish leaders from around the world. The responses were fascinating and, again, provided significant evidence of the variety of views that confound the question of Jewish identity. Rabbi Richard G. Hirsh, an American rabbi living and working in Israel, stated,

> What's happening is that in Israel, Jewish identity is becoming nationalized, without religious roots . . . [even while] American identity is becoming religionized . . . But if they say "Jew," they mean they're on a par with Protestants and Catholics, which means that Jewish identity has been transformed from an ethnic identity, a peoplehood identity [to a "religious" identity in an "American" sense]. (p. 45)

Dr. Zvi Zohar, a professor at Bar-Ilan University in Israel, argued, "From the year zero [people] didn't think [of themselves as] a specific religion. But they certainly saw themselves as a kinship group. That the Jews were a kinship group goes way back" (p. 75). Rabbi Dr. Abraham Levy, a rabbinic leader in Great Britain, put his views rather simply, "And I've only got one yardstick: a good Jew is anybody who wishes to be a

better Jew" (p. 163). As the final contribution from this book that will be shared here, Rabbi David Teutsch, a leading Reconstructionist rabbi in the U.S., described Judaism as "a profound mixture of peoplehood and religion. And any effort to try to separate the peoplehood element from the religious element . . . has resulted in having a form of Judaism that was not survivalist" (p. 197).

Another, and somewhat different, definition of Judaism is provided in Rosenberg's early study of Jewish identity. He writes that Judaism

> is the religion of a specific people: the Jewish people. Much of its religious culture, custom, and tradition is interwoven with the national history of the Jews. Judaism is thus not a church with a body of doctrine and a system of theology; it is, in effect, the national, religious civilization of the Jewish people. (1965, p. 40)

These conflicting and congruent definitions and views of Jewish identity certainly do not exist in a vacuum. Their complex nature is the result of a long history of internal and external influences that have shaped current realities. While this is not the place for a long discourse on the history of Jewish identity, I would be remiss if I did not at least summarize some of the literature in this area.

Going back to the beginning, Lerer, Keysar, and Kosmin have argued that

> [r]abbinical and biblical literature, as well as gentile authorities, have viewed Jews both as a nation and a religious community. After Emancipation, during the nineteenth century, the fabric of unity began to unravel. In Western Europe, some Jews chose to define themselves solely as a religious group, eliminating the national aspect. In Eastern Europe, particularly in Russia, and also to some extent

> in the Austro-Hungarian Empire, Jewishness was expressed by modernizers, such as Zionists, who formed a secular national category comparable to the other nationality groups dwelling in the multi-ethnic empires. (1997, p. 51)

It was with this history that Jews arrived in America in significant numbers beginning in the 1850s and in very large numbers between 1880-1920 (Horowitz, 1999; Lerer et al., 1997; Magid, 2011; Rosenberg, 1965). As a result of this history, Rosenberg (1965) raised the question of whether immigrants came to America to forget the past and forge something new, or if they wanted to remember and create a society that was connected to the old. In exploring this question, he suggests, "The result: a new world that could never be altogether new; a new world that could never altogether forget the old" (p. 16).

What is clear about the Jewish experience in America (and Israel), however, is expressed very well by Auerbach when he asserts,

> For all its trauma and horror, the twentieth century marked an era of freedom for Jews unprecedented in their history. In the American Diaspora, as in the Jewish national home [Israel], Jews are now freer than they have ever been to decide what kind of Jews they will be. And therein lies the Jewish problem, embedded in post emancipation Jewish modernity. How were Jews in the United States to become Americans, yet remain Jews? How were Zionists in Israel to become a normal people in a Jewish state? And no less urgent, how were the two Jewish communities,

> which in tandem all but define the parameters of Jewish existence in our time, to settle the terms of their co-existence? (2001, pp. 17-18)

A few pages later, Auerbach summarizes by arguing that to be a modern Jew "is to be pulled between tradition and modernity, between religious and secular imperatives, between insularity and universality. Jews must delicately, and endlessly, renegotiate their own identity to accommodate to the majority cultures that surround them" (p. 23).

In this fleeting overview of the historical circumstances that have impacted Jews' identities as Jews, I have not touched on the influence of the Holocaust, Israel, economics (Jews moving from being an impoverished community of immigrants to being part of the middle to upper middle class), education (the large proportion of Jews who graduate from college in the United States), the Jewish move to suburbia, and politics (particularly "liberal" politics with which Jews has historically been associated in the U.S.). Each of these is discussed in the literature (Auerbach, 2001; Eisen et al., 1992; Glenn & Sokoloff, 2010; Goldscheider, 2010; Lerer et al., 1997; Liebman, 2003; Nathan-Kazis, 2013) at great length. What is evident from this brief overview is, however, that the notion of Jewish identity has changed over time in response to historical circumstances and experience. What is equally certain is that in a post-modern world it will continue to change as a number of scholarly writings have asserted.

In arguing that change in Jewish identity is a constant, Horowitz says, at the beginning of her paper, *Reframing the Study of Contemporary American Jewish Identity,*

> I shall suggest here that the basic frame within which American Jewish identity has been examined has changed. For many years the main line of inquiry has been

> "How Jewish are American Jews?". . . More recently the question has shifted to: "How are American Jews Jewish?" (1999, p. 14)

In explaining the difference between these questions, she claims that the former question grows out of an understanding, rooted in Europe, that Jewishness is "measured by ritual and other religions and/or communal practice" (p. 19). This has been the mark of an authentic Jew. If this is the case, then "[t]he only possible outcome of this sort of tracking is erosion, even if new forms of Jewishness are evolving" (p. 20). In amplifying on the second question, her preferred paradigm, she suggests that for many American Jews, Jewishness "is expressed in personally meaningful terms" (p. 26), that "it is not a fixed aspect of their lives, but a matter that parallels growth and personal development" (p. 26), and that the

> . . . concept of journey appears to be especially apt and also necessary for accurately portraying the nature of contemporary American Jewish identity. The notion of journey is about how Jewishness unfolds and gets shaped by the different experiences and encounters in a person's life. Each new context or life state brings with it new possibilities. A person's Jewishness can wax, wane, and change in emphasis. It is a very responsive to social relationships, historical experiences and personal events. (p. 27)

In a related argument, Linzer suggests that the complexity of Jewish identity stems from "the interface of religion, ethnicity, psychology, politics, and nationality in the context of social change" (1996, p. 142). He further explains,

> Three concepts contribute to an understanding of the changing nature of Jewish identity: boundaries, dissonance, and choice. Boundaries refer to the physical and cultural separation between one ethnic group and another. The ethnic group that lowers its boundaries to permit members to leave and non-members to enter endangers its continuity as a viable group. Dissonance is necessary to preserve the distinctiveness of the group. If group members do not value their difference from others, the group will soon disappear. Choice of identity is a modern ubiquitous phenomenon that is difficult for traditionalists to grasp. Identity is no longer perceived as ascribed but achieved; choices abound for the expression of Jewish identity. (p. 142)

In moving toward the end of this discussion of the literature of Jewish identity, Hirsh, in a review of Cohen and Eisen's book, *The Jew Within: Self, Family and Community in America* (2000), holds

> As Cohen and Eisen's interviewees so clearly illustrate, Jewish meaning for today's generation of Jews is constructed privately, with the "self" the final authority in determining Jewish practice. "Almost all our subjects . . . betrayed enduring ambivalence toward the organizations, commitments, and norms which constitute Jewish life . . . ." (Cohen & Eisen, p. 9). "What matters to the Jews we interviewed . . . are powerful individual memories and experiences (Cohen & Eisen, p. 16)." (Hirsh, 2001, p. 61)

In closing this discussion of Jewish identity, I would argue that the parallels with the final materials I have presented here and the post-modernist view of identity are

striking. Scholars such as Levinson, Foley, and Holland (1996) and Demerath (1999) argue that identity is contingent and fluid. It is not essentialized or predefined by race or sex, but the bases are historical, and they change through time as well as through political processes. This sounds very much like where our examination of Jewish identity literature has led and it is a good place to transition to literature examining teacher identity in religious settings.

Teacher Identity in Religious Settings

Since the word "rabbi" (*rav* in Hebrew) actually means "my teacher," it seems reasonable to begin a description of teacher identity in religious settings with a brief exploration of literature about rabbinic training as a model of the "teacher par excellence" within Jewish tradition. In a book chapter, "Rabbis as Educators: Their Professional Training and Identity Formation" (Grant & Muszkat-Barkan, 2011), reference is made to another book entitled *Educating Clergy* (Foster et al., 2006) which proved to be very instructive. Foster et al. conducted an extensive study of the education of rabbis, priests, and ministers, and from their study they developed a framework for understanding the elements of clergy education. Specifically they defined four core pedagogies that describe the nature of the education of clergy and, further, shape the practice of their profession. These include "Pedagogies of Interpretation," "Pedagogies of Formation," "Pedagogies of Contextualization," and "Pedagogies of Performance." Of greatest interest to this study of teacher identity is "Pedagogies of Formation," which the authors define as

> A distinguishing feature of professional education is the emphasis on forming in students the dispositions, habits, knowledge and skills that cohere in professional

> identity and practice, commitments and integrity. The pedagogies that clergy educators use toward this purpose—formation—originate in the deepest intentions for professional service . . . for clergy, engaging in the mystery of human existence. (p. 100)

Foster et al. go on to suggest three pedagogical strategies that contribute to the formation of clergy imagination/formation. These are "practice the presence of God, practice holiness, and practice religious leadership" (p. 103). They further assert that for students in their study, " . . . pedagogies of formation have much to do with how teachers model the practices of holiness they seek to teach" (p. 114). This viewpoint parallels much of what will follow in the discussion of the preparation and development of teachers for Jewish and other religious schools. It is worth noting, however, that from a liberal Jewish perspective (which most closely parallels the approaches of schools in which the majority of the study participants teach), the dispositions referred to by Foster, et al. are somewhat flexible. That being said, however, these views can be seen as support for the notion that the identity of teachers in a religious setting certainly can have a marked effect on the experience in a teacher's classroom and his/her ability to fulfill the missions of such schools.

In this regard, the mission of Roman Catholic education is made clear in a document published by the National Conference of Catholic Bishops (1973). In this official document they state that the "[e]ducational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God (*didache*) . . . fellowship in the life of the Holy Spirit (*koinonia*); [and] service to the

Christian community and the entire human community (*diakonia*)" (p. 4). Concerning the implementation of this mission, the same document states that " [t]eachers in such programs offer personal witness to the meaning of Christian service" (p. 24). They further assert that even more important than the curriculum in Catholic educational programs is "the presence of teachers who express an integrated approach to learning and living in their private and professional lives" (p. 29).

In discussing Catholic education, Pope Paul VI (1965) asserted that teachers should be

> . . . carefully prepared so that both in secular and religious knowledge they are equipped with suitable qualifications and also with a pedagogical skill . . . [and] may teachers by their life as much as by their instruction bear witness to Christ, the unique Teacher (Point #9).

Similarly, 25 years later, Pope John Paul II (1990), in discussing Catholic universities and their teachers, indicated that the university represents a Catholic community and that its teachers are *representatives* of that community.

From a more academic perspective, in an article studying Catholic schools in the Netherlands, Gommers and Hermans concur that " . . . teacher's identity (self) influences her or his practice, [and that] the Catholic identity of (primary) schools can only be actualized in and through the actions of teachers employed there" (2003, pp. 186-187). From these sources it is evident that, from a Catholic perspective, the "person" of the teacher is a major factor in the ability of the Church to accomplish its educational mission.

Similarly, the role of the school and the teacher is central to the mission of Islam. "As Islam was spreading among diverse peoples between the 7th and 9th century C.E., education came to be recognized by the Muslim community as a proper channel through which the universal and cohesive social order—in the way the Quran commanded it—could be established" (Günther, 2005, p. 89). Based on the teachings of the 9th century scholars, Ibn Saónùn and Al-Jàói, as expounded by Günther, the teacher in Muslim tradition must teach and model the duties of worship, good manners as obligations towards God, and occupy themselves with and continually make use of the Quran. These thinkers argued that teachers are essential for the community and that "[t]he best of you [teachers] is the one who learns the Quran and teaches it" (p. 101).

Having briefly established the importance of the teacher's personal and religious identity in both Christian and Muslim sources, the final literature to be examined in this review explores the view of the teacher in Jewish tradition.

Teacher Identity in Jewish Settings

Before beginning to review the literature in this section, it is important to raise the concern that there is not a great deal of empirical literature to present on this topic from a Jewish education perspective. As the reader will notice, much of the literature presented here will be of a more philosophical or theoretical perspective. This is actually no accident since the Jewish tradition is a legal and ethical one that lends itself readily to philosophy and logical argument (the entire rabbinic tradition going back more than 2000 years) as opposed to scientific or empirical investigation. It is only recently that such empirical work has been introduced to Jewish learning.

To contextualize the examination of Jewish teacher identity, it will be helpful to begin with a somewhat generic statement about the mission of the Jewish educational enterprise. For purposes of this paper, the focus will be on the mission of Jewish *day school* education. Although each day school develops its own mission statement (see Footnote 4, p. 5), the DeLeT program at Brandeis University has created a clear and widely accepted statement that the central task of Jewish day schools is to enable students "to form integrated identities as they study and experience their dual heritage and responsibilities as Americans and as Jews" (DeLeT- Mandel Center for Studies in Jewish Education at Brandeis University, 2008, p. 4).

As further support for the examination of the identity of Jewish teachers/ educators, it is worthwhile quoting the philosopher Abraham Joshua Heschel. His words, well known to anyone even remotely connected to Jewish education since the 1960s, are, "What we need more than anything else is not *textbooks* but *textpeople* [italics in the original]" (1953, p. 19; 1966, p. 204). This notion of *textpeople* can be seen in the images of the Jewish teacher in the literature discussed below.

To fully comprehend the role of a teacher/educator in a Jewish day school, it is first essential to understand the way in which the 5000 year-old Jewish tradition envisions teaching and learning, and schools and teachers. To this end, an exploration of "classical"[26] Jewish literature related to education must be undertaken.

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[26]"Classical" Jewish literature generally refers to a chain of religious literary works (See *Mishnah Avot* 1:1) divided into two sections: the Written Law (תורה שבכתב) and the Oral Law (תורה שבעל פה). The Written Law consists of the Hebrew Bible or *Tanach* (תנ"ך) (often called the Old Testament by Christians, an inappropriate designation from a Jewish perspective) which includes three sections: 1) the Torah (תורה) or the Five Books of Moses; 2) the Prophets (נביאים), including some historical books (i.e. Joshua, Samuel,

As indicated in the extensive footnote above and below[26], Jewish laws, values and ideas must find their source in Torah. Therefore, the examination of the Jewish view of education must begin with that Book. It is interesting, however, that the Torah, itself, does not directly say a great deal about education. In fact, it only contains one specific commandment (law) on the subject, and it consists of just two words: ושננתם לבניך—"You shall teach them [the laws of the Torah] diligently[27] to your children [most often translated as "sons"]"[28] (Deut. 6:7).

Despite the paucity of specific references to teaching or education in the Torah, the two words in Deuteronomy have become the source of numerous derivative laws, values, and comments throughout the entire corpus of Jewish traditional literature and in the history of the Jewish people. Perhaps one of the most telling statements from the

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Kings), Isaiah, Jeremiah and Ezekiel, plus 12 minor prophets, and, finally, 3) the Writings (כתובים), including such books as Psalms, Esther, Song of Songs. The Hebrew Bible, as we know it today, is generally considered to have been canonized no later than 200 C.E. (S. J. D. Cohen, 1987; Sandmel, 1963). From a traditional perspective, the Torah is believed to have been given directly to Moses on Mt. Sinai in written form, word for word, letter for letter.

The Oral Law (also considered by some to have been given at Mt. Sinai, but "orally") consists of a series of books that (in an overly simplistic sense) expand upon on the laws, values, and theology found in the Torah. The major works incorporated in this genre of literature include the *Mishnah* (משנה) (codified in 200 C.E.), the Babylonian and Jerusalem *Talmud*s (תלמוד ירושלמי and תלמוד בבלי) (codified in approximately 500 C.E.), the *Mishneh Torah* (משנה תורה) (compiled by Maimonides between 1170-1180 C.E.), the *Shulchan Aruch* (שלחן ערוך) (1565 C.E.), numerous *Midrash* (מדרש) collections (interpretations of the Torah as well as other portions of the Hebrew Bible, often in "story" form, some predating the first century and continuing through the medieval period and beyond), and a multitude of Torah commentaries, the most well-known of which was written by Rashi (1040-1104), with commentaries continuing to be written today.

All of these writings are seen by Jewish tradition as a continuous chain of teaching, leading directly from the Torah and all being rooted in the word of God. In a more practical sense, the oral tradition can be viewed as the way Judaism and its leaders, over time, made the tradition relevant and meaningful as the centuries advanced. The Judaism of today is very much a "rabbinic Judaism," created after the first century C.E., in response to the destruction of the ancient Temple in Jerusalem by the Romans in 70 C.E. Modern Judaism is, therefore, definitely not simply a Biblical Judaism.

[27]"Teach diligently" is the most common translation. The root meaning of the verb is related to the word "teeth" and implies a gnashing of the teeth. In other words, the meaning is to teach "in the most powerful way" or "impress" or "strongly."

[28]Translations from Hebrew and Aramaic will be those of the author of this paper. Given that all translations are actually *interpretations*, it should be stated clearly that some of the translations provided are "interpretive" in order to present a clear meaning for readers who may not be fully familiar with the context any given quotation.

tradition comes from the Mishnah when, in the context of listing things that Jews should do to live good lives, it ends with the words, ותלמוד תורה כנגד כולם—"Learning outweighs all other commandments" (*Mishnah, Peah* 1:1). Many additional pieces of evidence for this come from the Talmud[29]. One such example proclaims that a wise person is not permitted to live in a town that does not have a מלמד תנוקות—"a teacher of young children" (*Talmud, Sanhedrin* 17a). Another similar pronouncement states that a father has a legal obligation ללמדו תורה—"to teach [his son] Torah" (*Talmud, Kiddushin* 29a). Additionally, according to the Talmud, the very existence of the world is dependent on children learning: אין העולם מתקיים אלא בשביל הבל תנוקות של בית רבן—"The world exists only by virtue of the breath coming from the mouths of children who study Torah" (*Talmud, Shabbat* 119b).

One should not conclude from these several examples, however, that Jewish education is solely for children. In fact, in the *Mishneh Torah*, Maimonides puts forth the following law: ואע"פ שבנו קודם לא יבטל הוא שכשם שמצוה עליו ללמד את בנו הוא מצווה ללמד לעצמו—"Even though a child has priority [in study], the parent must not ignore his [this is traditionally an obligation of males] requirement to learn, for just as it is a commandment to educate the child, so, too, is the parent commanded to educate himself" (Rambam, *Hil.*[30] *Talmud Torah* 1:4). A very similar idea can be found in the Talmud when the learner is told that if a child is having difficulty learning well, the father can tell him to return home and that parent may take his place in the school (*Talmud, Kiddushin* 29b).

[29]Unless otherwise stated, all references to "the *Talmud*" in this paper will refer to the Babylonian *Talmud*, the version most often relied upon for Jewish law, values, and customs.
[30]In citing the *Misneh Torah* written by Maimonides, the appropriate way to cite is "Rambam (a "nickname" for Maimonides) and to abbreviate the word "*Hilchot*" (meaning "Laws of . . . ") as "*Hil*."

These few examples indicating a philosophical commitment to education and learning are amplified greatly by the rabbis of the Talmud when they spend several pages of discussion on the details of schooling. They review the origins of schools in Jewish tradition and develop laws about compulsory education, including debates over the age at which children should be sent to school and the sizes of communities that must have schools. They talk about how many pupils can be in one teacher's class and the point when an assistant teacher is required. Conversations about school safety are recorded and they even consider whether putting a slow learner next to a more proficient student will help him learn more effectively. This section concludes with an argument over whether a school should hire a teacher who has studied extensively, but is not careful about mistakes or a teacher who is meticulous about mistakes, but has not studied as much. Interestingly, no clear conclusion is presented. (This entire discussion can be found in a lengthy section of the *Talmud* in Tractate *Baba Batra* 20b and 21a.) It is reasonable to infer that these first-century rabbis would not have spent the time and energy to consider education in such depth and detail if it was not one of their highest priorities.

As background to this study it is also important to show that the traditional literature contains many pronouncements regarding the kind of person a teacher must be. In the *Mishnah* there is a statement that concerns any learner, but, one could argue that it applies even more so to a teacher. It states, הוא היה אומר: כל שמעשיו מרבין מחכמתו הכמתו מתקימת. וכל שחכמתו מרובה ממעשיו אין חכמתו מתקימת—"He used to say: One whose deeds exceed one's wisdom, that person's wisdom endures, but one whose wisdom exceeds one's deeds, that person's wisdom does not endure" (*Mishnah, Avot* 3:9). In the same

chapter the rabbis reinforce this idea by likening a person whose wisdom exceeds his deeds to a tree that has shallow roots that can be blown over by a slight wind; but if a person's deeds are greater than his wisdom, that one is likened to a tree with deep roots (see *Mishnah, Avot* 3:17).

On the same subject, but more directly about teachers, another argument is made in *Mishnah Avot* regarding the importance of using what one learns to be a better person, even a role model. רבי ישמעאל בנו אומר: הלומד על מנת ללמד מספיקין בידו ללמוד וללמד והלומד על מנת לעשות מספיקין בידו ללמוד וללמד לשמור ולעשות—"Rabbi Yismael said: One who learns in order to teach will be given the opportunity to learn and to teach, but one who learns with a view of doing [the commandments and good deeds] will be given the opportunity to learn and teach, to observe and do" (4:5).

Even more concretely, the classical literature has a well-defined vision of what a teacher's character should be and makes it clear that one should not learn from anyone who has less than a sterling character. Again, from Maimonides' Laws of Teaching Torah, he teaches that . וכן הרב שאינו הולך בדרך טובה אע"פ שחכם גדול הוא וכל העם צריכין לו אין מתלמדין ממנו עד שובה לטובה "One should not study with a teacher who does not follow a good path, even though he is a very wise person and his [teaching] is required by the whole community, until he returns to a good path" (Rambam, *Hil. Talmud Torah* 4:1).

In a minor tractate of the Babylonian *Talmud*, *Derech Eretz Zuta,* characteristics of a תלמיד חכם (*Talmid Chacham*[31]), are listed as follows:

[31]Literally "a wise person." A *Talmid Chacham* usually means an excellent student, but it does not necessarily mean students who are children. Often it meant an advanced student of Talmud, etc. and the person could, most likely, be a teacher as well. In fact, in the whole system of education in the ancient tradition the lines between students and teachers were porous.

חמש עשרה מדות נאמרו בת"ח ואלו הן: נאה בביאתו חסיד בישיבתו ערום ביראה פקח בדעת הכם בדרכיו כינס וזכרן מרבה להשיב שואל כענין ומשיב כהלכה ומשיב על כל פרק ופרק דבר הולך אצל חכם ולמד ע"מ ללמד ועל מנת לעשות

Fifteen characteristics can be found in a *Talmid Chacham* and they are: He is pleasant when he enters, he is pious in the academy, he is deliberate in his fear [respect[32]] of God, genuinely wise, wise in his ways, he gathers knowledge and remembers, he answers fully, his questions are important, he replies according to the law, he listens and contributes ideas to each and every chapter, he spends time with a sage, and learns in order to teach and do [act according to what he has learned] (*Derech Eretz Zuta* 3).

A vignette in the *Talmud* (*Eruvin* 54b) describes an additional vision of a teacher's character. Rabbi Preda had a student whom he found it necessary to teach every point 400 times before he understood it. One time, even after so many repetitions, the student still did not understand and the teacher reviewed it another 400 times. According to the story, a Heavenly Voice was heard telling the teacher that, because of his patience, he would have 400 years added to his life, and he and his entire generation would be rewarded with life in the World to Come. Similarly, in the *Midrash* there is another example of the way that a teacher is expected to act toward a student. In an interpretation of *Shir HaShirim* (Song of Songs)[33], it is said that anyone who teaches Torah must make the words as pleasant as honey from the honeycomb or it would be better if the person did not teach. (*Shir HaShirim Rabah* 4:11, I).

[32]The Hebrew word יראה—*Yirah*—means both "fear" and "respect."
[33]One of the books in the third section (Writings) of the Hebrew Bible.

In closing this excursion through the massive world of classical Jewish literature, it should be clear that teaching and learning are among the most prized Jewish values. Education—a lifelong process—is seen as the means by which people learn to live a life according to the system of behaviors in the Torah, God's gift to the Jewish people. Additionally, from an academic perspective, these classical texts must be seen to speak loudly in the world of organizational (educational) leadership. No leader—and, perhaps, ultimately no teacher—in a Jewish day school can ignore this heavy weight of thousands of years of Jewish culture and tradition about teaching and learning, schools and teachers. To do so would be to cut Judaism from its roots and lead in a direction that may be education, but it would not be Jewish education.

It should further be evident that the occupation of "teacher" in Jewish tradition is most highly revered. The teacher is viewed as a role model—a leader—of the kind of behavior he or she teaches, as a living Torah, as God's representative. The last piece of evidence of this in this section comes again from the Talmud: והמשכילים יזהירו כזוהר הרקיע ומצדיקי הרבים ככוכבים לעולם ועד [דניאל י"ב:ג]. . . אלו מלמדי תינוקות —"The knowledgeable will be radiant like the brilliance of the sky and those who lead the many to righteousness will be like the stars forever and ever [Daniel 12:3] . . .This refers to people who teach little children" (*Talmud, Baba Batra* 8b).

Although there is a plethora of classical literature on Jewish education and teachers—more than could possibly be discussed in this paper—serious academic research on Jewish teachers is a relatively new area of study, dating back to the 1980s-1990s. Scholars who have worked in this area have taken the position that the "person" of

the teacher and his or her identity as a Jew are critical to the success of the mission(s) of Jewish schools (Aron, 1992; Feiman-Nemser, 1992, 2008a, 2011; Goodman & Schaap, 2008; Heilman, 1998; Krakowski, 2011; Pomson, 2000; Tamir & De Kramer, 2011). Nisan went so far as to suggest that an educator is actually a "שליח צבור"[34] (representative and emissary of the community), and, as such, he or she has to reflect the expectations of the society he or she serves (2009, p. 32).

Within Jewish circles, the scholar who has done the most work around the issue of teacher preparation in general and Jewish day school teacher preparation in particular is Sharon Feiman-Nemser. She has developed a "framework for learning to teach" in which she proposed "four broad themes—learning to *think* like a teacher, learning to *know* like a teacher, learning to *feel* like a teacher, and learning to *act* like a teacher . . . [italics in the original]" (2008a, p. 214). In elaborating on the part of this statement—"learning to *feel* like a teacher"—that does most to inform the discussion of Jewish teacher identity, there are echoes of Alsup and Danielewicz, as well as others reviewed in this paper.

> The third theme—learning to feel like a teacher—reminds us that teaching and learning to teach are deeply personal work rooted in teachers' emotions, values and identity. Beginning teachers form a professional identity by combining parts of their past, including their own experiences in school and in teacher preparation, with pieces of the present in their school context, with images of the kind of

[34]Pronounced "*Sh'liach Tzibur*." The term is usually used to designate the person (sometimes, but not always a rabbi or cantor) who leads worship services. The person serves as a representative of the community to God.

teacher and colleague they want to become and the kind of classroom they want to create. (p. 215)

In a later article on preparing teachers for Jewish schools, Feiman-Nemser talks specifically about the DeLeT program[35] indicating that it was designed to "prepare reflective teachers with a strong beginning practice and an identity as Jewish educators, whether they teach Jewish studies, general studies or both" (2011, p. 950). This program[36] has many built-in elements that are meant to encourage its pre-service teachers to reflect upon their Jewish selves; the visions of "teacher" that they brought to the program; their developing understanding of teaching and learning from their classes and fieldwork; and the interactions with their peers and teachers in the program. In a sense, Feiman-Nemser and her colleagues have created a program designed to test the views expressed by many of the scholars cited in this paper.

Further supporting this work is some research on teacher retention in Jewish day school settings. This is directly related to the topic of this study because of the shortage of day school teachers previously discussed. Thus, teacher retention is a critical issue for Jewish schools. The bulk of the studies reviewed in this area point toward seeing a relationship between teachers who remain in Jewish day school education and their personal connections to Judaism and the Jewish community (Tamir, 2010, 2012; Tamir & De Kramer, 2011; Tamir, Feiman-Nemser, Silvera Sasson, & Cytryn, 2010). In one of

[35]It should be noted that Feiman-Nemser was instrumental in creating the DeLeT program and serves as the Director of this program at Brandeis University.
[36]Documented in part in the two DeLeT Handbooks cited previously and listed in the References section of this paper.

Tamir's several articles, he discusses the interviews he had with Jewish day school teachers, in which he found that

> [m]any of them agree that much of their professional satisfaction is related to the fact that teaching in a Jewish context enables them to connect in meaningful ways to their religious/cultural community. These connections . . . carry great weight, especially when it comes to making career decisions. (2010, p. 675)

Tamir also discovered similar findings with other teachers who had been prepared in programs that were specifically aligned with the missions of schools in which graduates would teach (Jewish and Catholic schools, and those prepared to teach in urban schools in teacher preparation programs with a strong social justice slant) (2010). It should be noted, however, that these context-specific teacher preparation programs may explicitly recruit students who are already committed to the missions of the schools in which they intend to work. In considering the impact of this possible prior commitment on the part of some who begin their preparation to teach, it is important to recall that preparation programs, as advocated by Alsup and Feiman-Nemser, should be designed to allow students to bring "themselves" into the door, interact with what they learn and experience in classes and field placements, and reflect regularly on the professionals they are becoming.

Unfortunately, it is clear from this author's search of the literature and from this last section of this review, that there is not an abundance of modern scholarship dealing with Jewish teacher identity. Fortunately, the vast amounts of "Classical" Jewish texts give a focused view of Jewish educators and support the concept of Feiman-Nemser and

others that the identity of teachers in Jewish schools is a vital component of the school's ability to support its mission.

Gaps in the Literature

It is obvious from the review of the literature on identity that this area of scholarship is not without its controversies. While there are those who strongly take the position that identity formation is an internal, psychological process that is developmental, there are others—equally acknowledged for their scholarship and wisdom—who argue that identity is the product of the interaction of the individual with his/her community, a cultural and sociological perspective. It is, however, the approach of Côté and Levine—who assert that the psychological and sociological processes of identity formation can only be meaningful *in relationship* to each other—that seems to be most clearly subscribed to by many of the scholars of teacher identity and teacher preparation (Alsup, 2006; Dalielewicz, 2001), as well as being in concert with organizational culture and theory discussed previously.

The preponderant view that grows out of the literature on teacher identity and teacher preparation (as it relates to professional identity formation) is firmly rooted in Constructivist pedagogy. The review has shown that much current scholarship would hold that everyone who enters a teacher preparation program has a vision of "teacher" based on previous experiences as a student ("Apprenticeship of Observation"). In order for new learning to take place, according to constructivist educators and many of the theorists of teacher education, teacher identity development should begin with the ideas with which the students enter the door. These ideas must be discussed, challenged, and

put up against the learning in the university classroom and garnered from the student's experience in his or her practica. It is through this struggle that a professional identity can be built. One caveat, however: At least some of those who work in this area argue that the process can only begin in a teacher preparation program and that it is actually a career-long endeavor.

In looking at the literature on teacher identity and its development, it is evident that many scholars would agree with the theory summarized in the preceding paragraph. There is a reasonable amount of research to support this view. What is missing, however, is a clear sense of how to implement such an approach in practice. While teachers like Danielewicz and Alsup have presented well-articulated principles about teacher identity development, and Alsup has also suggested some assignments for students that will help them grapple with identity development, there seems to be little in the literature about how to actually apply Alsup's and Danielewicz' principles in university and college classrooms and programs. In addition, I found virtually no empirical investigation of the efforts to create programs based on these principles. While this is not the focus of this study, it is a clear gap in the field, and research in this area is warranted.

When turning to teacher identity in religious and Jewish schools, the importance of "identity" is multiplied exponentially. Not only do those schools need teachers who have firm professional identities (just like every other school that wants to be effective for its students), but the religious/Jewish mission of those schools also demands a religious/Jewish identity in order for teachers to be authentic role models and mission-driven educators. The gaps in the literature in this area are great. As must be evident from

this review, there are "theoretical" constructs that are in agreement with many who write in the area of teacher identity and preparation;[37] however, there is relatively little serious study of the problem in its uniqueness in a religious setting. Additionally, it is crucial to note that an extensive search of the literature has shown that, while researchers and experts in the field discuss the state of Jewish teacher preparation and Jewish education, and many of them use the term "Jewish educator" to describe the professionals who are responsible for educating the community (Elkin, 2000; Feiman-Nemser, 2011; Krakowski, 2011; Tamir et al., 2010), there is not a single instance of a definition of "Jewish educator" or even a descriptive narrative expounding on the term. This is startling since an understanding of this term is critical to a grasp of identity in this setting. While this lack of clear meaning may suffice for practical uses in the day-to-day, general world of Jewish education, it is not sufficient to continue to use a term like "Jewish educator" in academic literature, in program goals of institutions, and in planning documents for Jewish communities, when its parameters and definition are so unclear. The importance of this becomes heightened especially when the national Jewish community is responding to the crisis of Jewish continuity by calling upon funders, institutions and policy makers to focus energies on the creation of a greater number of quality Jewish educators whom they hope will be effective in insuring the future of Jews and Judaism in North America and beyond.

As indicated above, however, this study is not only concerned with the important work of initiating a discussion of the definition of the term "Jewish educator." While

[37]As a reminder, it was noted above that one leading scholar, Sharon Feiman-Nemser, is prominent in both the world of general teacher preparation scholarship AND Jewish teacher preparation scholarship.

interesting in itself and even critically necessary, it is not sufficient to justify the research. This study will serve two other purposes as well, each potentially crucial to the efforts of a community in the pursuit of a Jewish future. First, it will be important to examine a program that attempts to produce teachers who fulfill the vision of seeing themselves as Jewish educators for Jewish day schools. Secondly, if this research finds that this program is having, at least, some success in graduating teachers who think of themselves as Jewish educators, the other inquiry vital for the future is to unearth and reveal the means and methods that have helped to move these new educators toward the identity labeled "Jewish educator." If this can be learned, it is more likely that other Jewish teacher preparation programs will be able to use this information to more effectively meet the needs of Jewish education in a time of a shortage of Jewish teachers/educators. Additionally, I believe that other mission-driven teacher preparation programs and general, secular teacher preparation programs can extrapolate valuable knowledge to inform their work as well.

Given these gaps, this study will begin, in a small way, to approach some of these questions raised by looking at one of the few programs of Jewish teacher preparation in North America—the DeLeT Program— because it states that it attempts to help its students "see themselves as Jewish educators."

The DeLeT Program, as previously indicated, is based at both Hebrew Union College-Jewish Institute of Religion in Los Angeles and Brandeis University in Waltham,

MA. The programs at the two institutions are independent, but cooperative.[38] DeLeT is designed to prepare individuals to serve as high quality teachers in Jewish day schools who are, among other measures of excellence, ready and able to "[c]reate classrooms in which general and Jewish learning are brought into relationship with one another (integration) in ways that challenge students to think about what it means to be a Jew in the larger society" (DeLeT, 2011-12, p. I-4). The importance and effectiveness of teachers—general studies and Jewish studies teachers—bringing Jewish content knowledge to teaching in Jewish schools has been discussed thoroughly in recent literature, much of which has already been cited in this paper (Feiman-Nemser, 1992, 2011; Heilman, 1998; Krakowski, 2011). In this way, teachers show themselves to be "integrated personalities" who bring Jewish knowledge, skills and living to bear on "secular" subjects, and vice-versa. Thus they serve as role models of the kind of people that schools hope to graduate (See Footnote 4 on p. 5).

As part of its commitment to this concept and in fulfillment of the effort to prepare teachers of excellence for Jewish day schools, the "DeLeT Vision of a Jewish Day School Teacher" asserts, as one of its goals, that " . . . DeLeT is to help fellows [students in the program] become teachers who see themselves as Jewish educators" (DeLeT, 2011-12, p. I-4).

This goal, touching on the basic identity of the teacher as discussed previously, comes directly from the theory that teachers who think about themselves as Jewish

[38]For purposes of this paper, unless otherwise stated, specific DeLeT documents quoted are from Hebrew Union College, but the conceptual basis of the two programs is close enough to make this a "reasonable" choice of convenience.

educators, regardless of the subject matter they teach, will be more effective in helping schools fulfill the mission of Jewish day schools (Feiman-Nemser, 2011; Krakowski, 2011; Lee & Pekarsky, 2011). It is this specific goal that is a significant part of the rationale for this study and to which we turn now. Before presenting what has been learned from this study, however, the next chapter will outline the methodological approach and the details of the research plan.

Chapter 3

Methodology

Epistemological Background

According to Creswell (2007), good researchers make their assumptions, paradigms and philosophical frameworks transparent as part of any study. That being said, it is incumbent on me to state that, in my practice as an educator, I see myself in the Social Constructivist School rooted in Kant, William James, Vygotsky, Wittgenstein, Dewey, and Piaget (Howe & Berv, 2000). It is also clear that many of those who are writing about the relationship of teacher identity and teacher preparation are doing so from a constructivist perspective.

In a brief summary of the constructivist view of learning, Howe and Berv present two premises for constructivist pedagogy that guided my practice: "(1) instruction must take as its starting point the knowledge, attitudes, and interests students bring . . . (2) instruction must be designed so as to provide experiences that effectively interact with these characteristics . . . so they may *construct* [italics in the original] their own understanding" (p. 31). As an educational practitioner who has only recently begun thinking of himself as a researcher, and as I consider how a constructivist orientation has been so comfortable, meaningful, and productive in my previous practice, I have every reason to continue along this path. In contemplating the possible ontological, epistemological and axiological bases of various approaches to research, I believe that Social Constructivism is the place for me to begin.

Again, it is Creswell (2007), (who credits Crotty, Lincoln and Guba, Schwandt, and Newman for the following brief summary of this paradigm) who guides my understanding of Social Constructivism in the research setting:

> Individuals seek understanding of the world. . . . They develop subjective meanings of their experiences. . . . These meanings are varied and multiple, leading the researcher to look for the complexity of views rather than narrow the meanings. . . . The goal of research, then, is to rely as much as possible on the participants' views of the situation. Often these subjective meanings are negotiated socially and historically . . . they are formed through interaction with others. . . . Rather than starting with a theory . . . inquirers generate or inductively develop a theory or pattern of meaning. (2007, p. 21)

Methodological Approach

Given the above-described worldview, it is natural that I would gravitate toward qualitative research. This is not to say, however, that I see no value in quantitative inquiry and have used these methods in the past when appropriate. In this study, however, for reasons that will be elaborated below, I used a qualitative approach based on the lengthy definition of qualitative research in Denzin and Lincoln (2005) which can be summarized in the last few words of their explanation as, "Qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them" (p. 3). Clearly, this definition is in concert with the approach of Social Constructivism.

Having stated the paradigm that guided this research, and having connected that worldview with a qualitative approach to research, the next step is to locate this study in a specific qualitative type of research. Among the many types of qualitative research Cresswell (2007) identifies five basic approaches including "Narrative Research," "Phenomenological Research," "Grounded Theory Research," "Ethnographic Research," and "Case Study Research." While Merriam (2009) points out that others in the field have developed different, and, in some cases, much more extensive lists, these five provide enough breadth to move forward.

In considering the type of research for this study, I initially looked at the research questions guiding this study. Next the contextual material learned from the review of the literature was brought to bear on the tentative decisions made, and my personal knowledge of the DeLeT Program[39] augmented the choice.

First, the research questions clearly point in the direction of a very small population[40] of potential research subjects. Second, the questions seek information on the personal experience of the participants. Third, the questions direct our attention to specific subjects in a specific program. Fourth, this group of graduates is a "bounded system" (to be discussed below).

Based on this analysis of the research questions, it became evident that a qualitative approach was most appropriate, supporting the conclusions stated previously. Merriam presents a comparison of qualitative and quantitative research in which she

[39] Robert Tornberg was the Education Director of DeLeT at Hebrew Union College from 2010-2012.
[40] According to Caryn Barkin (2012), Program Associate of DeLeT at Hebrew Union College, a total of 184 students have graduated from DeLeT (both campuses) from 10 cohorts since 2001.

indicates that qualitative research focuses on the "essence" of a subject, is rooted in Constructivism (among other possibilities), seeks "understanding", has a small, nonrandom sample, and the mode of analysis is inductive (2009, see especially Table 1.2, p. 18).

Case Study

In going further and considering how the research questions point toward a particular type of research, one could make the case for using any of Creswell's five qualitative approaches (2007). However, when looking at his definition of *case study*, it became clear that the fit was a good one. The study pursued an in-depth understanding of a case (graduates of the DeLeT Program); the unit of analysis was a group of individuals in a program; several sources of data were collected (see below); and, this report provides a detailed analysis of the case. (For source of definition, see especially Table 4.1, pp. 78-80).

The consideration of the use of case study as the approach for this research is further supported by Yin in *Case Study Research: Design and Methods* (2009). He explains, "[Y]ou would use a case study method because you wanted to understand a real-life phenomenon in depth, but such understanding encompassed important contextual conditions" (p. 18). It is clear, based on the research questions and the brief background presented earlier in this paper, that our study falls squarely within this definition.

Perhaps the most compelling motivation for taking a case study approach is a statement by Merriam (2009) in which she asserts, "I have concluded, however, that the single most defining characteristic of case study research lies in delimiting the object of

study, the case" (p. 40). She goes on to cite Stake who suggests that case studies are less methodological choices than "a choice of what is to be studied" (2005, p. 443). Merriam further cited L. M. Smith's view that the what is a *bounded system* (1978) a single entity, a unit around which there are boundaries. I can 'fence in' what I am going to study" (p. 40). As indicated in the previous analysis of the research questions, the group of students defined by the questions certainly form a bounded system: 1) They all have graduated from a single teacher preparation program with a particular approach and mission; 2) They all have been teaching at least one-half time for at least one year; 3) They are a relatively small group.

Further, in looking at the studies on teacher identity development, it is apparent that many of them used qualitative methodology. Of special interest to the work here are the studies conducted by Alsup (2006), Danielewicz (2001), and Foster et al. (2006), each of whom looked at the identity of a small group of pre-service teachers (and clergy) in depth, paralleling this study.

Sampling

As previously indicated, the entire population of DeLeT graduates, the "case" studied, is only 184 people. While it might have been possible to interview all of these individuals, it did not seem very practical or necessary for my purposes. Instead, a limited number of interviews were conducted based on the following theory as outlined below.

The majority of scholars of qualitative research argue that nonprobability sampling is the method of choice for qualitative research (Merriam, 2009) and that the most common form of sampling employed in this type of research is often called

purposive (Chein, 1981) or purposeful (Patton, 2002). According to Merriam, "Purposeful sampling is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned" (2009, p. 77).

Maxwell (2005) argues that there are four possible goals for purposeful sampling. These include: 1) "Achieving representativeness or typicality of the settings, individuals, or activities selected;" 2) "Adequately capture the heterogeneity in the population;" 3) "Deliberately examine cases that are critical for the theories that you began the study with, or that you have subsequently developed;" 4) "Establish particular comparisons to illuminate the reasons for differences . . ." (see pp. 89-90). These goals, particularly numbers 1-3, informed the sampling strategy presented here as they are most appropriate for this study.

Expanding the understanding of purposeful sampling, Cresswell (2007), citing Miles and Huberman (1994), listed 16 types of sampling strategies for qualitative or purposeful sampling. He suggests that "[i]n a good plan for a qualitative study, one or more of these levels might be present and they each need to be identified" (p. 126).

In our approach to sampling, several of Cresswell's (Miles and Huberman's) strategies will be at the forefront. These include "Typical Case" (highlighting what is normal or average), "Homogenous" (which focuses, reduces, simplifies, and facilitates interviewing), and "Confirming and Disconfirming Cases" (elaborating on initial analysis, seeking exceptions, looking for variations) (see chart in Cresswell, 2007, p. 127).

Based on this theoretical background and to achieve a purposeful sampling that maximized the possibilities to "discover, understand, and gain insight . . . from which the most can be learned" (Merriam, 2009, p. 77), the following methods were implemented:

- A survey[41] was sent to all DeLeT graduates (Cohorts 1-10[42]) of the program held at Hebrew Union College-Jewish Institute of Religion. The survey was designed to provide very basic data about these graduates to enable me to choose a purposeful sample. The survey was constructed with the sampling criteria (see below) as a guide. The responses provided data about the educational and Jewish background of each graduate, as well as insight into the Jewish educator identity of the potential interviewees.
- The DeLeT Program at Brandeis University administers regular surveys of their graduates. The Director of that program requested that I not administer another survey to their graduates, fearing that if they are "over-surveyed" they may be less willing to participate in the research done by the Program. Since the Director, however, indicated complete willingness to share their data with me instead and assured me that their data would give me sufficient information to be able to choose a purposeful sample, I complied with her request. This compromise did not prove to be problematic in any way.

[41] See "Appendix A" for Survey Protocol.
[42] Only Cohorts 1-10 were included in this study. One of the criteria for choosing the sample limited choices to individuals who have taught at least 20 hours per week for one full year following DeLeT graduation. Only those graduates through Cohort 10 could fulfill this requirement.

In this regard, DeLeT at Brandeis provided me with a database of all graduates. The information contained therein included the following: 1) Name; 2) Cohort; 3) School where the person interned; 4) All schools where the person taught following graduation from DeLeT (including grades and subjects taught if the information was available); and 5) Other information about the individual's professional experience following DeLeT graduation.

Additionally, a staff member from DeLeT at Brandeis who has been part of the program during all 10 cohorts and has worked closely with all DeLeT Fellows (students) consulted with me several times providing additional data. Whenever possible, she gave me the following information: 1) The type of school from which the individual received Jewish education as a child (i.e., day school, supplementary school, tutoring); 2) Whether the person grew up in a religious or secular home; 3) The person's involvement in Jewish oriented extra-curricular activities in high school or college/university; and, 4) whether the individual took college-level courses in Jewish studies or related fields. She also filled in gaps in the information in the database when she had the knowledge.

After the basic data were collected from the survey and the Brandeis data base, a purposeful sample of 12 individuals was selected based on the following criteria that were designed to ensure that the sample was consistent with the theoretical framework discussed above:

a. Interviewees will include equal or nearly equal numbers of individuals who attended each institution (Brandeis and Hebrew Union College) for DeLeT.

b. Interviewees will include at least one representative from each of the 10 DeLeT cohorts.

c. Interviewees will include some individuals who did not attend Jewish day schools as children.

d. Interviewees will include individuals who have teaching experience in various types of Jewish day schools (Reform, Conservative, Orthodox, Community).

e. Interviewees will include individuals who self-identify as general studies teachers, Jewish studies teachers, and teachers who teach in both areas.

f. Interviewees will include individuals who describe their homes of origin as "religious" and individuals who describe their homes of origin as "secular."

To assist the reader to keep track of the last four criteria which have multiple options, below is a chart summarizing the possible choices:

Table 1: Criteria for Choosing a Sample of DeLeT Graduates

Type of Childhood Education	Description of Childhood Home	Affiliation of Day School (Teaching)	Subject(s) Taught
Jewish Day School	Religious	Orthodox	Jewish Studies
Supplementary School	Secular	Conservative	General Studies
Other (i.e. Israel)	Other	Reform	Both
		Community	Specialist (i.e. art science, Hebrew, etc.)

Based on these criteria , I created a card system and a spreadsheet on which the data from of the surveys (and from the Brandeis data set) were entered to facilitate the most appropriate choices of candidates for a full interview.

How Participants Fit the Criteria

Ten of the twelve individuals chosen to be interviewed were carefully selected based on the criteria outlined. Additionally, a number of DeLeT graduates were well known to me and I exercised the right to include several people in the sample whom I knew to have "stories" that enriched the data and this study. Two such individuals were included.

The following table indicates how each participant fits into the four criteria designed to choose this sample. This, together with the individual portraits in Chapter 4 should give the reader an adequate picture of the diversity of those included in the sample.

	Table 2: How does each person in the sample fit list of criteria?			
Name	**Type of Childhood Education**	**Description of Childhood Home**	**Affiliations of Day School(s) (Teaching)**	**Subject(s) Taught**
Aviva	Israeli	S	C/Com	Both/JS
Dina	JDS	R	R/O	GS/JS
Elijah	JDS	R	R/Com	Both/JS
Joseph	SS	R	R	Both
Julia	DS	"Cultural"	C	Both/GS
Nancy	SS	R	C/Com	Science
Roberta	DS/SS	"Sometimes" R	C/Com	GS
Robin	SS	R	R	Both/JS
Ruth	DS/SS	R	Com/C	Both/JS
Shulamit	DS	R	C/Com	JS
Tamar	Israeli (Tali)	R	Com/R/C	GS
Yael	DS	R	Com	Both/JS
Key:	JDS=Jewish Day School	R=Religious	O=Orthodox	JS=Jewish Studies
	SS=Supplementary School	S=Secular	C=Conservative	GS=General Studies
			R=Reform	Both=GS & JS
"Other" will be specified in all columns				
Wherever there are two designations separated by a "/ " it indicates several diverse experiences at different times.				

Data Collection Methods and Analysis

In considering the actual methods that were used in this study, again, Alsup (2006) and Danielewicz (2001) served as models. In their research, the primary method used for data collection was interview. Each of them conducted extensive interviews of six students in their teacher education classes, which they transcribed and coded. Alsup specifically indicated that she sought volunteers from her classes (it is not as clear how Danielewicz enlisted her interviewees). Alsup (p. 49) did address the issue of trustworthiness (vs. the quantitative concepts of validity and reliability) by referring to Lincoln and Guba's (1985) four criteria: credibility (engagement in activities that increase the probability that credible findings would result, such as prolonged engagement in research, persistent observation, and triangulation) (p. 301), transferability (the use of thick description allows the reader to decide if results are applicable) (p. 316), dependability (the use of triangulation and constant comparison) (p. 316), and confirmability (availability of an "audit trail" of the research process, such as notes, journals, coded transcripts or field notes.) (p. 318). In briefly addressing the same issue, Danielewicz indicated that, in addition to interviews, she read student journals, teaching philosophies, unit plans and other written materials. She further visited their school placements and corresponded with them regularly by phone and letter.

In the case study research here, like the two models described, in-depth interviews were the primary method used.[43] In considering the research questions proposed for this study, the words of Rubin and Rubin seem to be extremely compatible: "When using in-

[43] See "Appendix B" below for Interview Protocols.

depth interviewing, one of the key naturalistic research methods, researchers talk to those who have knowledge of or experience with the problem of interest. Through such interviews, researchers explore in detail the experiences, motives, and opinions of others and learn to see the world from perspectives other than their own" (2012, p. 3).

Although I originally intended to conduct as many interviews as possible in-person, practicality intervened and I was only able to do one interview face-to-face. The rest were conducted either over the telephone or on Skype. All interviews were audiotaped and transcribed verbatim shortly after the interview was completed. Coding emerged[44] (Creswell, 2007, p. 152) (rather than having developed preconceived codes) from the subsequent and ongoing reading and analysis of the transcripts. Dedoose was the coding software employed. Conceptually the analysis followed the "Data Analysis Spiral" described by Cresswell (pp. 150-155) and on a chart entitled "Data Analysis and Representation, by Research Approaches" (pp. 156-157) and the inductive technique of "Continuous Narrative Description" advocated by Erickson (1986). Furthermore, "Pattern Matching" as portrayed in Yin's "Five Analytic Techniques" (2009, pp. 136-160) was a primary method in the analysis. The other four "techniques"[45] were less useful.

Following the first round of interviews, a second interview[46] was held with each subject. As can be seen from looking at the protocol of this additional interview, some of the questions asked were dependent on answers given in the first interview (e.g., Question 3 was only asked of participants who identified themselves as general studies

[44] See "Appendix C" for Code "Book."
[45] Explanation Building, Time-Series Analysis, Logic Models, Cross-Case Synthesis (not applicable to this study).
[46] See "Appendix B" below for Interview Protocols.

teachers). Other questions were specifically designed to elicit additional clarifications of comments in interview 1 or to encourage more in-depth responses, and "thicker" descriptions. Further, a series of questions designed to encourage subjects to discuss how their Jewish identity and their Jewish teacher/educator identity manifests itself in their professional practice was also asked. Data collection and analysis were the same as for the initial interview.

Furthermore, to ensure that the analysis of the interviews was dependable, the following documents were collected and analyzed as well:

- Unit and lesson plans developed by the interviewees (to see if what they say about their teaching matches their plans).
- Teaching philosophy statements developed when the interviewee was a DeLeT student and any subsequent versions (to ascertain how the subject may have grown since formally writing their beliefs, ideas and values).

Trustworthiness Criteria

To address the issue of trustworthiness, Cresswell's approach (2007, pp. 206-211) as well as Lincoln and Guba's four criteria have been incorporated. To this end, the documents just mentioned were collected from interviewees and analyzed. Furthermore, the following processes were employed:

- Researcher subjectivity was clarified within this paper
- Member checking was employed
- Peer review of the research process took place
- Thick description will allow the reader to make his or her own conclusions

Ethics

The next issue to be addressed in this section is ethics. In this chapter it is impossible to discuss the many ethical implications of doing any kind of research. Fortunately, as Louis Smith argues "Most of the inquiry I do is qualitative field research. I expect it to enrich and contribute to the teaching I do, at one or the other levels of experience of the students." He continues, "In general, qualitative research, or 'naturalistic research' as it is sometimes called, is 'noninterventionist' in form, in contrast to experimental inquiry" (1990, p. 258). That being said, however, it is apparent that there are ethical issues that must be considered in conducting research such as envisioned in this paper.

For purposes here, in an attempt to simplify the ethical issues involved in research, it is helpful to begin by looking at the very clear *Code of Ethics* created by The American Psychological Association (2010). The five principles included in and expounded upon in this Code are: 1) Beneficence and Nonmaleficence**;** 2) Fidelity and Responsibility; 3) Integrity; 4) Justice; and 5) Respect for People's Rights and Dignity. Obviously, these headings need much explication, but they definitely point us in a direction that is supported in other literature relevant to research (Lincoln, 1990; L.M. Smith, 1990; Soltis, 1990).

In the specific research done for this study, Lipson's grouping of ethical issues for ethnographic studies applies. He raises the issues of informed consent, deception or covert activities; confidentiality or anonymity toward participants and others; benefits over risks; and participant requests to go beyond social norms (1994). Great care was

taken in this project to obtain informed consent from all interviewees and institutions and to be fully transparent about the scope of the study. In the dissertation, all interviewees were assigned a pseudonym, but it is important to note that I believe it is vital to this study to actually identify The DeLeT Program, Hebrew Union College, and Brandeis University, since the program is a well-known model for Jewish day school teacher preparation. (Permission was obtained for this through the proper channels.) The audio recordings of interviews and the written transcripts will be kept in a secure manner with access available only to the researcher, and no "special arrangements" were made with any participants that imply anything outside the bounds of the ethical principles outlined in this paper. No participants received any remuneration or gift for participating in the study. Finally, in considering this particular study, it is hard to envision any significant risks to participants, or, for that matter, any great benefit other than contributing to the general knowledge of the fields of education and Jewish education.

Limitations

At this point, for the sake of transparency, I would like to disclose that my interest in DeLeT is multifaceted. As a Head of School in the Boston area, I had the opportunity to have DeLeT Fellows intern at my school and I also hired a number of their graduates to teach there. My relationship with DeLeT at Brandeis was a very positive one. Additionally, from 2010-2012 I served as the Education Director of DeLeT at Hebrew Union College in Los Angeles. My experiences with both programs certainly give me personal insight and understanding of DeLeT's approach to solving the problems of Jewish education. My positive attitude toward DeLeT, however, may be seen, by some,

as a hindrance to research. While this may be a danger, my extreme interest in conducting a study that will add significantly to knowledge about teacher identity in general and Jewish teacher identity in particular will, I believe, keep me on "the straight and narrow" and help me avoid falling into the trap of hearing what I may want to hear. I also believe that the various redundancies—multiple interviews, member checking, document analysis—built into the study design will protect against any possible bias.

There may further be concern over the limited number of interviews proposed and the small size of the population available for study. Clearly this is not uncommon with qualitative studies as has been demonstrated above. There is certainly precedent for conducting research using a limited number of interview subjects (Alsup, 2006; Danielewicz, 2001; Foster et al., 2006; and others).

Finally, as with any qualitative research process that relies heavily on interviewing, there is always the possibility that interviewees tell the researcher what they think he or she wants to hear. It was my assumption that because of my experience with DeLeT and the large number of interviews, it was possible for me to make reasonable judgments about the veracity of the data collected.

Timeline

I close this chapter with the original timeline for this research. While the schedule was created long before the research began, I am pleased to report that the work proceeded very close to the schedule as outlined below.

Table 3: Dissertation Timeline

June/July 2013	• Work on Survey Protocol, Interview Protocol, Letters to Subjects, Informed Consent, and other documents required for IRB submission. • Begin working on IRB Application
August 2013	• Finalize Survey, Interview Protocol and other documents required for IRB and data collection. • Submit IRB Application (Actual Date: 8/24/13) • Receive IRB approval as Exempt Study (actual approval received on 8/27/13) • Work with Staff of DeLeT at Brandeis University to determine an appropriate sample of their graduates for interviewing (based on Sampling Criteria formulated for this project).
September 2013	• Invite 6 Brandeis DeLeT graduates to be interviewed as part of this research (First round of letters sent on 9/30/13).
October 2013	• Send Survey to all 79 graduates of DeLeT at HUC (Sent: 10/1/13). • On an ongoing basis, analyze Survey results based on Sampling Criteria and begin process of choosing up to 6 individuals from Hebrew Union College to be invited to participate in study. Send invitations when ready. • When any of the 6 Brandeis graduates invited decline to participate, send invitations to others on the ranked list to ensure an appropriate sample from that branch of DeLeT. Follow the same procedure for Hebrew Union College graduates/Survey respondents who decline participation. • Close Survey (Actual Date: 10/31/13) • Begin first interviews with participants.

November 2013	• On an ongoing basis, transcribe interviews that have been completed. • Complete first interviews (Last interview: 11/15/13). • Begin second interviews.
December 2013	• Complete second interviews (Last interview: 12/23/13). • Do initial coding of all first interviews. • On an ongoing basis, transcribe second interviews. • Continue coding interviews, including second interviews.
January 2014	• Continue coding and analysis of interviews. • Analyze documents (lesson plans, unit plans, and philosophy statements) as requested during second interviews.
February 2014	• Complete coding and analysis of interviews. • Analyze the Survey data. • Code and analyze documents.
March 2014	• Ongoing writing
April 2014	• Complete Writing
Late April or Early May 2014	• **Dissertation Defense**

Chapter 4

Dimensions of Identity: Teacher Identity and Jewish Identity

This chapter will explore the implications of several of the identities defined as part of this study in the research questions. These include teacher identity and Jewish identity. To provide a contextual background for the research findings, I briefly describe the research sample as a group and each of the 12 research participants individually. Providing this basic relevant background data is intended to give readers of this study sufficient information to place participants' data in the context of the actual "person." Following this section, I then turn to describing the extent to which participants acknowledge that they embody either or both of these identities, how they believe they acquired these identities, and the extent to which these identities interact and affect each other. As I proceed, the reader will begin to see hints of a larger finding of this research. Namely, the ways in which the several identities impact each other and even lose their distinctive boundaries will begin to become evident. Additionally, I will discuss the impact of Israel experience on Jewish identity, a significant theme that emerged from a number of the interviews with some surprising outcomes.

Contextualizing the Findings

To effectively understand the study's findings as described throughout this chapter, it is vital to provide a context. To this end, I will begin by presenting an overview of the sample group as a whole followed by brief descriptions outlining relevant portions of the backgrounds of each individual interviewed.

Of those included in the sample, seven participants spent some portion of their childhood education attending Jewish day schools, three attended only supplementary school (part-time afternoon and/or weekend schools) and two attended school in Israel. Of those who went to school in Israel, one went to secular public school and the other went to a Tali School, part of a network of Israeli schools affiliated with the Conservative Movement[47]. Eleven of the 12 participants indicated that they were raised in a "religious" or "cultural" home and only one identified the childhood home as "secular." However, the meaning of the term "religious" ranged widely. One person called the home "culturally Jewish" and another indicated that the family only participated in Jewish events as guests in other people's homes. A third said they were "sometimes religious." Others came from Reform, Conservative and Orthodox affiliated homes.[48]

In looking at the teaching experiences of the 12 individuals interviewed, including the internship year and the fact that some teachers have taught in several schools, collectively 7 positions have been in Reform day schools, 12 in Conservative day schools, 1 in an Orthodox day school, and 8 in community day schools. Participants described 8 of their positions as Jewish studies teaching positions, 4 of them as general studies positions, and 11 of them as teaching both subject areas; additionally, one person self-identified as a middle school science teacher.

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[47] The website (http://www.schechter.edu/Page.aspx?ID=109925997) of The Schechter Institutes, sponsor of the Tali Schools, describes the schools as "a pluralistic Jewish Studies program" offering "the middle-way in Israel for Jewish education, tradition and the awakening of Jewish identity."

[48] For those not familiar with Judaism, these various labels—especially "religious" vs. "cultural" or "secular" may be confusing. While Christians generally must profess a "religious belief" in order to be considered Christian, there is no "test of faith" required of Jews. It is very possible—as will be seen several places in this paper (see especially the discussion of the Pew Study (beginning on p. 54 above)—for Jews to relate to Judaism through participation in Jewish culture without an acceptance of traditional Jewish theology.

In addition to this summary information, there are some other details that may prove helpful to understand the interviewees' perspectives and experiences. For example, the teaching experience of the 12 teachers encompasses every grade from kindergarten through eighth grade. Additionally, three individuals had undergraduate majors in Jewish Studies and four others undertook significant Jewish Studies coursework in university. Only one person reported taking no Jewish-related courses during the undergraduate years. Finally, all but one interviewee participated in some Jewish extra-curricular activity[49] during high school and/or college.

With this overview in mind, I will now present brief biographies of each of the interview participants:

- **Aviva**[50] was born and raised in Israel. She attended Israeli public schools and described her childhood home as "secular." As with many Israelis, however, the family observed major Jewish holidays without the religious overtones usually associated with them in the United States. Aviva came to the United States following her army service and university in order for her husband to study for a Ph.D. She participated in DeLeT during this time, anticipating a career as a general studies teacher. Her internship was in a Conservative day school. She became quite excited about teaching Jewish studies and following graduation she taught Jewish studies and Hebrew at a community day school. After four years

[49] Examples would include formal Jewish youth groups during middle and high school, Hillel during college or university, or attending Jewish camp during the summer.
[50] Please note that the names used are pseudonyms. In creating the pseudonyms, the names chosen matched the true names in terms of gender. Additionally, if the participant had a Hebrew name, they were given a Hebrew pseudonym; English names were given an English pseudonym and if the English name had roots in the *TaNaCh* (Bible), a biblical name was given. In this way, the pseudonym preserved the possible intent of the person's parent in giving them an "identity."

Aviva returned to Israel and is currently teaching English in an Israeli public school. She recounted that she truly misses teaching Jewish content.

- **Dina** studied at Jewish day schools from kindergarten through 12th grade. Her word for her family's religious orientation was "Conservadox[51]." She attended a summer camp affiliated with the Conservative Movement. She took Hebrew in university and spent her junior year in Israel focusing on Jewish subjects. Her major was psychology. Her DeLeT internship was at a Reform day school where she taught both general and Jewish studies, although she saw herself as a general studies teacher. Currently she teaches in an Orthodox day school where she teaches Bible. Dina is married and she and her husband live a modern Orthodox Jewish life.
- **Elijah** was a student in a community day school from Kindergarten through 8th grade. His family was affiliated with a Conservative synagogue when he was growing up, but he "wouldn't say that we were a family that necessarily ascribed to Conservative Judaism" (First Interview, November 14, 2013). Elijah was involved in a synagogue-based youth group in high school and was active in Hillel in college. He majored in Jewish Studies. His intent, following graduation, was to pursue a Ph.D. in Jewish Studies and an academic career. He became disillusioned with academia and developed an interest in teaching. Following graduation from DeLeT he immediately continued his education and earned a master's in Jewish education. Upon finishing school,

[51] Affiliated with the Conservative Movement, but on the very traditional end of the spectrum of Conservative Judaism.

Elijah accepted a combination Jewish studies teaching and administrative position at a community day school.

- **Joseph** attended supplementary school at a Reform synagogue. His family was not particularly involved in Jewish life either communally or at home. He was a member of the youth group at his synagogue during high school, but he did not take any Jewish Studies courses in university. Joseph's internship was at a Reform day school and he taught at the same school for one year following graduation from DeLeT. After one year of teaching, Joseph decided to attend law school and is currently practicing law full-time. While his child does attend a Jewish pre-school, he is married to a non-Jewish woman and indicates that he presently has no connection to the Jewish community or Jewish life.
- **Julia** attended a Conservative day school from kindergarten through 8th grade. She struggled to describe the Jewish nature of her childhood home. At one point she called it "culturally Jewish" and later indicated that her family joined a synagogue because the day school required it. She credits her Jewish commitments to her grandparents. She recounted that after she stopped attending day school her parents quit the synagogue, so she convinced the congregation to give her her own youth membership. Although she entered university as a political science major and intended to go to law school, she was drawn to Jewish Studies courses and ultimately majored in that area. Her internship during DeLeT was at the same day school she attended and her full-time teaching position as a general studies teacher is at that school as well. Julia married a man who was not

Jewish at the time, but he has since converted. They attend synagogue as much as they can and live in a Jewish neighborhood.

- **Nancy** received her Jewish education as a child at a supplementary school in the Conservative synagogue. However, she stated that while her family joined a Conservative synagogue, their practice was "very Reform" (First Interview, October 24, 2013). She explained that this meant they did not keep Kosher, but they did celebrate some holidays. Nancy attended a Quaker school full-time during high school and only participated in U.S.Y. (Conservative affiliated high school youth program) a "little bit" (Also First Interview). She was a religion major in college and took a number of Jewish Studies courses. Nancy specifically attended DeLeT with the intent to teach science in a Jewish day school. Her internship was at a Conservative day school and, since graduation she has taught science in the middle school of a community Jewish day school. Nancy is married and she and her husband are members of a synagogue. She is also on the board of the Young Adults Division of the Jewish Federation.
- **Roberta** attended a Conservative day school from kindergarten through 6th grade. In 7th and 8th grades she was a supplementary school student in a Reform synagogue. She went to boarding school for high school. In describing her upbringing Roberta said that her family was "sometimes religiously involved" (First Interview, October 21, 2013). They did not keep Kosher, but occasionally lit candles on Shabbat (Sabbath). They celebrated Passover and Chanukah. She was reluctant to label her home secular or religious. Roberta took Hebrew in

college, but hastened to say that it was only to fulfill a foreign language requirement. Roberta's internship was at a Conservative day school and her teaching since has been at a community day school. She labels herself a general studies teacher who is a Jewish educator. Roberta is married to a non-Jewish man and her family is affiliated with a synagogue where she is a board member. Her children attend day school.

- **Robin** was a supplementary school student in a Reform congregation in a fairly small Jewish community. She also attended a Jewish camp during the summer. Robin described her childhood home as fairly uninvolved in Jewish life. They attended synagogue on *Rosh HaShanah* and *Yom Kippur* and attended the *B'nai Mitzvah*[52] of friends and relatives. They celebrated *Pesach* and *Chanukah*, and, for a short while, marked *Shabbat* at home with candles, wine and *challah*. "That was it" (First Interview, November 12, 2013). During her university years she spent a semester abroad in Israel and took some Jewish studies courses. After returning from Israel, she founded a Jewish student life magazine on campus. Although Robin had not necessarily been thinking of a teaching career, she attended DeLeT where she interned at a Reform day school. Following graduation she taught Jewish studies at a Reform day school for two years. Afterwards, she decided to make *aliyah*[53] to Israel where she lives currently. She is studying at

[52] *Bar* and *Bat Mitzvah*s.
[53] Literally "Going up." One of the usages of this word—the relevant one here—is to move permanently to the State of Israel.

Bar-Ilan University and has become more Jewishly observant. She describes her current identity as a "Jewish learner" (Also First Interview).

- **Ruth** attended a community Jewish day school from 2nd through 5th grades. Thereafter she attended a Reform supplementary school where her family were members and as a teen-ager she was active in B'nai B'rith Youth Organization. In university she majored in Jewish and Near Eastern Studies and psychology and participated in Hillel. Ruth's DeLeT internship was at a community day school. She had entered DeLeT assuming that she would become a general studies teacher and, since DeLeT had not yet been accredited to grant teaching credentials during her time in the program, she planned to follow-up by studying elsewhere for a credential. While at DeLeT, however, Ruth developed a passion for teaching Jewish studies and continued on to also earn a master's in Jewish education. Since graduation, Ruth has been teaching middle school Jewish studies at a Conservative day school. She is married and has one child.
- **Shulamit** was a student at an Orthodox day school during elementary school, went to a community day school for middle school and an Orthodox high school. She describes her childhood home as "Conservadox". During high school she was a member of a Conservative youth group, but was not very active. Similarly, her involvement in Hillel during her college years was minimal. Shulamit was a math and statistics major in college; she did take some Yiddish and a few Jewish studies courses. Prior to entering DeLeT, Shulamit intended to become a math teacher. Her internship during DeLeT was at a Conservative day school and she

subsequently taught both general and Jewish studies at the same school for several years. For one year she also taught Jewish studies at a community day school. Shulamit is married, has three children, and lives the life of a modern Orthodox Jew. She is very connected to the Orthodox community in her town. Currently Shulamit is a consultant and administrator for a national organization that helps day schools with teacher development.

- **Tamar** was born in Israel to American parents. Her father is a Reform rabbi. She speaks fluent Hebrew and identifies as an Israeli and an American, now living permanently in the United States. Tamar attended a Tali School[54] from 3rd through 7th grades. The rest of the time in elementary schools she was at Israeli public schools. In high school she studied at a specialized arts school. She attended college in both Israel and the United States, majoring in English Literature, Sociology and Music. She also has a master's degree in music. Following graduation, Tamar pursued a career in music performance and considered becoming a music teacher. She realized, however, that music teachers were not in high demand and found a job at a Conservative Jewish day school teaching Hebrew and Jewish studies. At that school she became aware of DeLeT and, ultimately, attended the program. Her internship was at the school at which she had been teaching. Since graduation she has taught in Reform and Conservative day schools. She currently teaches Hebrew and is involved with the Jewish life of

[54] Refer to Footnote 47, p. 104.

her school, but she does not think of herself as a Jewish studies teacher. Tamar is married to a non-Jewish man and they are not members of a synagogue.

- **Yael** attended a Conservative day school for kindergarten through 8th grade and a community Jewish high school. Her family was affiliated with a very traditional-leaning Conservative synagogue during her childhood years. The only courses she took that related to Jewish topics during her undergraduate years were Holocaust and Hebrew. Following her participation in DeLeT, Yael continued studying and earned a master's in Jewish education. Her internship took place at a community day school and currently she has a combination Jewish Studies teaching and administrative position at a community day school.

In closing this section, I remind the reader of the Table in Chapter 3 (p. 93) which outlines how each person in the sample fits the list of criteria developed for the study's sample. This, together with the individual portraits above should give the reader an adequate picture of the diversity of those included in the sample.

Identities of Jewish Day School Teachers

The 24 interviews of the 12 participants produced a large volume of data that sheds light on the research questions that drive this study. The findings that will be presented begin with the research questions, but they will also respond to themes that emerge directly from the data.

This first two chapters of findings (Chapters 4 and 5) will focus primarily on the several identities of Jewish day school teachers corresponding to identity as discussed in the Literature Review (Chapter 2). Therefore, I begin this section containing the first

group of findings with a very brief review of some of the salient aspects of the identity literature in general and specifically teacher identity and Jewish identity.

As indicated, this discussion of the findings on identity will be subdivided into several different facets of identity that emerged from the literature and relates to this specific research: teacher identity, personal Jewish identity, Jewish teacher identity, and Jewish educator identity. This breakdown is informed by the "life-span" or developmental perspective of McAdams and Cox (2010). I have extrapolated from their theory that the Jewish identity and teacher identity—or, at least, the "image" of teacher that students enter a teacher preparation program with--develops throughout the program and beyond. I also suggest that the identities of Jewish teacher and Jewish educator develop, over time, in connection with the growth of the former two types of identity.

Côté and Levine (2002) argue that identity is impacted by both psychological and sociological perspectives. This view was also instructive in formulating the four-part schema of identity. Clearly these four types of identity are nurtured by personal and internal stimuli, but are equally impacted by the communal and social as will be clearly seen in some of the data that will be shared in this chapter.

Furthermore, in any discussion of the four identities, the research of Alsup (2006) and Danielewicz (2001) must be mentioned. Their work was instrumental in providing the understanding of teacher identity that is embedded in this chapter. Both of these scholars argue that students of the teaching craft do not come to their studies as blank slates and that teacher identity can, at least partially, be developed during teacher preparation programs. These ideas were expanded upon by Feiman-Nemser (1992, 2001,

2008a, 2008b, 2011, 2012)[55] who holds that teacher identity can only begin to develop in teacher preparation programs, and must be nurtured by professional practice and support to mature. It should also be noted that much of Feiman-Nemser's later work has been done in Jewish teacher preparation settings.

With these theoretical backdrops in mind, in this chapter I explore the two elements of identity—teacher identity and Jewish identity—that I will ultimately consider as building blocks for the other relevant elements of a Jewish day school teacher's identity—Jewish teacher identity and Jewish educator identity.

Teacher Identity as Seen Through the Eyes of DeLeT Graduates

In beginning the discussion of the teacher identity of the 12 individuals interviewed, one point is very clear from the data gathered. With one exception (Joseph), 11 of the 12 DeLeT graduates interviewed place themselves squarely within the continuum of identity as "teacher." Specific examples illustrating this identity appear throughout the three chapters of findings (Chapters 4, 5, and 6). It must be pointed out, however, that this identity is rooted in a view of education advocated by the DeLeT Program. This is especially interesting because 4 (Elijah, Joseph, Julia, and Robin) of the 12 interviewees, one-third of the group, had not intended to become teachers prior to entering DeLeT. For example, both Elijah and Robin basically admitted in the interviews that they entered DeLeT because felt they had nothing to lose since it was only a one-year program.

[55] For further understanding of these perspectives, see the lengthy discussions of these views in Chapter 2, Review of Literature.

Despite his ambivalence about a career as a teacher, Elijah gave DeLeT full credit for

> . . . teaching me how much a teacher actually does and, like, how much a teacher is responsible for. . . . And the role of a teacher. . . . I never really thought about it before that. . . . And I think DeLeT helped me think about how a teacher can make those connections and make tradition relevant. (First Interview, November 14, 2013)

This new understanding did not remain simply at the level of "knowledge." Elijah was motivated to pursue a master's in Jewish education following DeLeT. He has become both a teacher and administrator in a Jewish day school and his passionate comments about his Jewish educator identity will be shared in a later section of this paper.

Similarly, when Robin, who is currently studying in Israel and not teaching, was asked how she thought about herself even though she is not teaching, she responded,

> I totally see myself as a Jewish educator. Number 1 as an educator who is Jewish, and, number 2 as an educator of Jewish topics. Like a teacher of Judaism, which are separate things. But I feel that I'm both. (First Interview, November 12, 2013)

In contrast, Aviva knew that she wanted to be a teacher. But was surprised at how much DeLeT helped her understand teaching. I especially want to highlight her notion that DeLeT teachers have a special language.

> I learned how to be a teacher through DeLeT's eyes and after I started teaching, and every time I, I was working with another DeLeT teacher, um, I felt that we

had this language that other people, other teachers don't. . . . We speak the DeLeT language which is a whole entire world of itself. (First Interview, November 7, 2013)

In responding to a question about DeLeT's role in helping her create her identity as a teacher, Ruth said, "I mean, it gave me a conception of what my role in a day school should look like. Um, it gave me a framework. You know, teaching me about what it means to be an integrated[56] teacher" (First Interview, November 3, 2013). Ruth then went on to speak about the necessity of creating community in the classroom, the importance of looking at the "bigger picture" as a teacher, authentic assessment, and the elements of instruction, all things that are embedded in DeLeT's teaching. She concluded by proclaiming, "You know, what makes me a good teacher right now is directly because of what I learned in DeLeT" (Also First Interview).

Shulamit actually had a real sense of herself as a future teacher before DeLeT. It is interesting to note that even though she is an Orthodox Jew who speaks emotionally about her connection and commitments to the Jewish community, she anticipated a career as a math teacher in a public school. Because of her experiences within the day school in which she interned and the mentor she was assigned in that school, she spent a number of years as a teacher in Jewish day schools and is currently a consultant working with teachers in Jewish day schools. She is quick to point out that while DeLeT did not do much to develop her Jewish identity, "I still refer to and hold dear the Teaching and

[56] The concept of "integration" is an important tenet of the "DeLeT approach" to learning. In "The DeLeT Vision of a Jewish Day School Teacher" (DeLeT, 2011-12), it states that "The goal of DeLeT is to help fellows become teachers who . . . create classrooms in which general and Jewish learning are brought into relationship with one another ("integration") in ways that challenge students to think about what it means to be a Jew in the larger society" (p. 1-4).

Learning Seminar. . . . It had to do with pedagogy. And that's what I, that's what I still draw upon" (First Interview, October 15, 2013). Later in the conversation, when she was explaining that she is not currently teaching children, she hastened to say that

> I am always a Jewish educator . . . I live and breathe Jewish education, but even when I, but even more so I am always a Jewish teacher. And when I walk into a classroom I think of myself as another teacher in the room whether I am their teacher or not, whether I work for that school or not, I am a teacher there. (Also First Interview)

While there are dozens of additional examples that I could have included here to demonstrate that each of the people interviewed—again, with the exception of Joseph—developed a self-proclaimed teacher identity, many of the interviewees' words that will appear elsewhere will be relevant to this section as well. In fact, any number of the comments of participants can be used to apply to several of the "identities" studied in this project. This realization led me to recognize that the four identities are not static. Instead, the lines between them are blurred in the minds of the participants. This will be discussed later in some detail. To this end, however, the reader is alerted to this reality and should look for evidence of these "blurrings." It will do well to keep in mind that these labels for identity are only constructs or conventions and must be viewed in that light.

Before moving to the next section, for the sake of nuance, it is important to look at the comments of the one person who has left the field of education completely. Joseph taught for only one year after DeLeT graduation. He did express the view that "DeLeT helped inform . . . what a good teacher is and gave it this sort of Jewish entry point to

how it might be connected to some underlying values." He further said, "I really enjoyed teaching at the school. Um, there's a part of me that wishes that I had not left" (First Interview, October 25, 2013). On the other hand, he did leave the field and, while he never actually said why he left teaching in general, he did express dissatisfaction with the Jewish community and with his school's willingness to be open to various perspectives about Israeli-Palestinian issues. He also indicated that

> It takes a lot to be a great teacher to start with and I think it takes even more to have the thoughtfulness to build in really being a [lost words] Jewish educator. And maybe these things are too automatically divorced in my mind. (Second Interview, November 27, 2013)

Because of this and several other comments Joseph made, it is not surprising to me that he left the field of Jewish education. Why, however, he left teaching behind altogether is not clear, but in comparing his less than enthusiastic comments about his identity as a teacher with the other 11 interviewees, I am left wondering if his teacher identity was simply not as well developed as some of his colleagues who waxed much more poetically about their identities as teachers.

These examples of general teacher identity demonstrate that the graduates of the DeLeT Program have, for the most part, begun to be well inducted into the teaching profession. Because, however, we are dealing exclusively with teachers in Jewish day schools, it is important to examine the extent to which teacher identity becomes more complicated in the setting of a "mission-driven" school with a dual-curriculum.

Are there two teacher identities in Jewish day schools?

While there are exceptions, in the vast majority of Jewish day schools—including the schools in which the majority of the interviewees teach—teachers are primarily teaching general studies subjects[57] or Jewish studies subjects[58] exclusively. The reasons for this are many and varied and include, for example, schedules, teacher knowledge, teachers' religion (not all teachers in Jewish day schools are Jewish), and philosophy, to name a few.

It is interesting to note that of the 12 interviewees, 7 of them (Aviva, Dina, Robin, Ruth, Shulamit, Tamer and Yael) entered DeLeT thinking of themselves as future general studies teachers, but are now primarily self-identifying as Jewish studies teachers. Additionally, virtually all of them would argue that, because of their (and DeLeT's) commitment to integration, they actually teach both.

Yael is a good example of someone who shifted her interest from becoming a math teacher to teaching Jewish studies. She had been enrolled in an undergraduate program in education at a large research university. She planned to continue through a fifth year to earn a teaching credential. One of her mentors told her about DeLeT and, since her goal was to teach in a Jewish day school (as she had attended one as a child), she decided that it made sense to enroll in DeLeT. She explained, "Prior to going into DeLeT, my conception was that I wanted to teach math in a Jewish day school. And . . . it shifted to also be, you know, to, to want to teach Jewish topics as well" (First Interview,

[57] Language arts, math, science, social studies, art, music, physical education, etc.
[58] Bible and other Jewish texts, Jewish history, Jewish customs, observances, and laws, Jewish music, Hebrew, etc.

October 28, 2013). When asked to explain her decision to refocus her goals, she said, "Um, I mean, the heavy emphasis that it was about an integrated, that it was teaching Jewish and general studies in an integrated manner and that it wasn't, they were weren't isolated" (Also First Interview). Following DeLeT graduation, Yael remained in school, earning a master's in Jewish education and is now teaching Jewish studies exclusively as well as supervising the Jewish Studies Department in her school.

Ruth told a similar story.

> I really saw myself, I was actually general studies. And I assumed that, when I did DeLeT at the time, there was no teacher credential program. So, I had assumed that after I finished my DeLeT year, I would go get my teacher credential and I would do general studies. That was what I assumed all along. Um, then, while I was actually teaching 4th grade, um, you know, slowly I realized that I actually liked teaching the Jewish subjects more than I like the general subjects. (First Interview, November 3, 2013)

Ruth followed the same path as Yael, remaining in school for an additional 3 years to get her master's in Jewish education. She is currently teaching Jewish studies full-time.

The story of Aviva's teacher identity is among the most complex. When she came to the United States from Israel, her interest was in becoming a general studies teacher so she could teach English when she returned to Israel. While in DeLeT, partly because of her fluency in Hebrew, and partly due to her own changing interests, she learned to identify as a Jewish studies teacher. This proved to be a serious frustration for her upon her return to her country. Sitting in Israel, she said,

> Um, in America, I see myself as a Judaic studies educator, much more than a Hebrew teacher, by the way . . . And, um, here [in Israel] it's kind of a different twist because, well, I'm in a secular school and there's no such thing as teaching Judaica. Um, and I'm teaching English [laughs]. I kind of wish I could teach Jewish studies. I just feel that, um, the whole spirituality is missing, ah, in secular schools and there's a whole disconnect between our history, the people, and, ah, what's happening in Israel. (First Interview, November 7, 2013)

Julia, who specifically wanted to teach general studies in a Jewish day school, echoes the blurring of the boundaries between a general studies and a Jewish studies identity.

> I see myself as a general studies teacher because that's what I engage in on a daily basis, but, um, I strive to incorporate, you know, Jewish values or Judaica in my room. I felt like it's so silly to me that I am teaching in a Jewish day school because I have a general studies classroom, there's nothing in my room that would even suggest that we're in a Jewish environment. So I, you know, try hard to change that. (First Interview, November 6, 2013)

She also shared that

> When I was trying to, you know, negotiate a job for the following year [at the same school in which she had been an intern], um, the Judaic Studies Principal asked me if I would be interested in being a Judaic studies teacher there. And I said, 'Can I do both? Is there a model for me to do both? Wouldn't that be neat that the kids would have the same teacher the way it used to be when I was a kid

> at [this school], before it was immersion.' And they said, 'There isn't a model for that right now. Logistically it doesn't work.' . . . But, I, to this day, feel like I'm missing a little something. (Also First Interview)

Roberta further exemplified the complexity of roles in a Jewish day school when she explained that,

> I had never seen myself as a Jewish studies teacher because I don't [pause] ah, I don't have that title and I don't teach that content, but I have always seen myself as a Jewish educator in a Jewish day school. (First Interview, October 21, 2013)

Later she expanded upon this.

> I certainly see myself as a Jewish teacher and a Jewish educator, um, in whatever, in whatever realm I'm in. In, if I'm in the garden [she teaches a course on gardening], there's a lot of Judaica content. If I'm in the general studies classroom, there's lots of Judaic content. But I don't see myself as a Jewish studies teacher. (Also First Interview)

Similarly, Nancy, who went to DeLeT with the express intention of becoming a science teacher, specifically in a Jewish day school, makes it clear that she sees herself as more than just a teacher of science. She explained, "I'm not just a science teacher who found my way to a Jewish day school, that I'm a teacher who wanted to work in a Jewish day school and do what I'm doing" (First Interview, October 24, 2013). Revisiting this issue in her second interview, Nancy asserts even more strongly that " This [science teacher in a Jewish day school] is a specific career path to choose, not just independent

school teaching, but being a Jewish day school teacher" (Second Interview, December 1, 2013).

In bringing this section to a close, it has been demonstrated that the majority of those interviewed identify themselves as teachers and credit DeLeT with helping them develop this self-understanding. The 12 people interviewed have been in the field between 2 and 11 years following graduation and, unlike the some of the attrition statistics in different educational contexts, 10 of the 12, or 83% are still working in Jewish day schools, 9 as teachers or teacher-administrators, and 1 as a consultant. This statistic certainly supports Alsup's (2006) and Danielewicz' (2001) views about the relationship between teacher identity and teacher retention. Further, these data have also shown that the teacher identity of educators in Jewish day schools has multiple dimensions. While individuals may teach either Jewish studies or general studies, and a few formally teach both, the largest number of them consider that they are educating children in both areas simultaneously. This complexity in schools with a double curriculum will be revisited again later in this paper. This blurring of identities will become even more evident as the other categories of identity are explored.

In the next section of this chapter, I will explore the ways in which interviewees describe their personal Jewish identity, how they understand this identity to have been developed, and the impact of Jewish identity on the teacher's understanding of their roles as educators. It is this aspect of identity, combined with teacher identity that will subsequently shed light on the concepts of Jewish teacher identity and Jewish educator identity.

Personal Jewish Identity as Seen Through the Eyes of DeLeT Graduates

The title of this study, the research questions articulated previously, and much of the literature reviewed make it clear that I believe that there is a connection between the teachers in Jewish day schools and their personal Jewish identities. Therefore, in discussing the several identities of day school teachers, a portion of the interview questions explored each participant's personal Jewish identity.

This, however, is not a simple, straightforward issue as was demonstrated in the Literature Review (Chapter 2). A brief summary of that literature will introduce the findings in this section.

The complexity of Jewish identity is lucidly stated by Hyman (1998) in her book *Who is a Jew? Conversations, Not Conclusions,* where she states

> As Jews we have various beliefs and backgrounds, and divide ourselves into groups as disparate as the twelve tribes from which we are said to descend. Ultra-Orthodox, Orthodox, Conservative, Reform, Reconstructionist, unaffiliated—these are terms that define our belief systems. "Ashkenazi" and "Sephardi"[59] denote our physical and cultural heritages. "Diaspora"[60] and "Israel" denote our places of residence (pp. 1-2).

Similarly, numerous scholarly works have also discussed how difficult it is to locate the boundaries of Jewish identity (Glenn & Sokoloff, 2010; Hartman & Sheskin, 2012;

[59] "Ashkenazi" Jews primarily have roots in Eastern Europe while "Sephardi" Jews trace their origins to the lands surrounding the Mediterranean Sea. The laws, rituals, customs, and cultures of these two groups diverge in some important ways.
[60] Refers to all Jews living outside the boundaries of the Land of Israel.

Hirsh, 2001; Horowitz, 1999; Kahn, 2010; Lerer et al., 1997; Liebman, 2003; Linzer, 1996; Lipset, 1997; Mayer, 1997; B. A. Phillips, 1997; Rosenberg, 1965)

In one of the most recent studies of the Jewish community in the United States (Pew Research Center, 2013), the researchers, who went to great lengths to define who could be considered a Jew for the purposes of the study, concluded that

> The data also make clear that American Jews have a broad view of their identities; being Jewish is as much about ethnicity and culture as it is about religious belief and practice. And many Jews defy easy categorization. Some Jews by religion are non-believers, while some Jews of no religion are ritually observant.[61] (p. 71)

As implied in the literature referred to here and more fully in the Literature Review in Chapter 2, it is quite difficult to develop a firm definition of the term "Jewish identity." For purposes of this study, however, the following working definition has been adopted from the work of Charles S. Liebman (2003):

> Strong Jewish identity, for purposes of this paper, is understood as the effort to express the Judaic tradition in one's own life (living one's life in accordance with Jewish rhythms), and a strong sense of attachment to the Jewish people leading to a concern for their welfare . . . at least for the past three generations in the United States, and in Israel today, observance of Jewish law (religion) and commitment to the Jewish people (ethnicity) are correlated. (p. 1[62])

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[61] "Jews by religion" and "Jews of no religion" are the two categories of Jewish identity that the study counted as Jews. "Non-Jewish people of Jewish background" and "Non-Jewish people with a Jewish affinity were the two categories that were not included.

[62] This paper, as it appears in the book cited, was retrieved from the Berman Jewish Policy Archive on March 11, 2014 from http://www.bjpa.org/Publications/details.cfm?PublicationID=11932. The page number refers to the paper retrieved rather than the book cited.

As will be demonstrated here, the interviews with DeLeT graduates certainly supports the arguments of the many researchers that Jewish identity in the 20th and 21st centuries is multifaceted. In the interviews, participants spoke about their personal Jewish identities as children and adults, various influences on Jewish identity, changes that did or did not take place in Jewish identity as a result of participation in DeLeT, and how they expressed their Jewish identities in and out of the classroom. Each of these areas will be examined in this section.

Beginning with general statements about interviewees' personal Jewish identity, Yael talks about herself as a cultural Jew.

> Well, my students did say that I'm the most religious person they know when I personally don't think I'm doing anything religious. . . .I've displayed my knowledge of Judaism and my knowledge of prayers and the services. And, to them, they see that as religious while I don't. . . . You know, they'll discover one day that there's a difference between, you know, being religious and being passionate about a culture. (First Interview, October 28, 2013)

In discussing her Jewish identity, Robin indicated that she has continually become more religiously traditional as she grew into adulthood. Nevertheless, she further asserts,

> So I wouldn't consider myself an observant Jew, but I don't consider myself as a Reform Jew any more either. I'm just, I'm just a Jew. And there's different ways to define that, but I don't think like the term Reform, Conservative, Orthodox, blah, blah, blah—what does that even mean? Cause there's so many, even ranges within those terms. So it kind of changed. I used to be like, "Yes, I'm Reform.

I'm a cultural Jew." And now I'm just like, "I'm a Jew." (First Interview, November 12, 2013)

On the other hand Shulamit has no doubts about her Jewish identity. "I think that if anyone were to look at me, I look like an Orthodox Jew" (First Interview, October 15, 2013). In a different context within the interview she said, "Look I'm a Jew and I, I'm a religious Jew." When asked if her identity is affected by whether she is teaching general or Jewish studies she responded,

> I don't know that it does. I mean, again, the distinction you made was in identity is personal. And so, I don't think the subjects I teach change who I am. . . . I don't think that it changes my identity. (Second Interview, December 6, 2013)

Similarly, in responding to a question she did not like about her personal identity and her teacher identity, Shulamit said, "I don't parse the world out in that way. I think 'Oh this is my Jewish time and this is my not-Jewish time.' It's just who I am and what I do" (Also Second Interview).

Nancy sounded passionate as she spoke about her Jewish identity, one that also merges the professional and the personal. In speaking about how DeLeT helped her solidify her identity she said,

> I guess, just like my own strong Jewish identity, um, up to this point and bringing that in my teaching—my own identity I think is what forged this new identity . . . And I think being a Jewish professional [lost words, but she was referring to being a researcher in a Jewish research center at Brandeis University before DeLeT] and of lot of time there was spent figuring out what it means to take a

personal identity and make it a professional one. (Second Interview, December 1, 2013)

Interestingly, three of the four interviewees who married non-Jews expressed that their Jewish identities are strong, but each of them also indicated that their intermarriage caused them significant stress. Roberta, who reported that her Jewish identity was solidified as a religion major at a university that did not have many Jews, recounted that

> I had a serious boyfriend who wasn't Jewish and that was okay, but I knew I wasn't going to marry someone who wasn't Jewish cause I had really been, um, told a million times in my life in a Conservative *shul* that, um, you don't marry someone who's not Jewish and that intermarriage was destroying our religion. . . . And this is all sort of going on in my early 20s. Um, and when, right before DeLeT, at that point I was engaged to this, ah, non-Jewish man, who is currently now my husband. . . . I had my own ideas about what it would look like being Jewish going further. (First Interview, October 21, 2013)

Later in the same interview Roberta described what is Jewish in her life as an adult and added, "Although, sometimes I also wonder if some of the choices I make, I think sometimes I would make different choices if my husband were also Jewish. But I am not sure."

Similarly, Julia, expressed deep Jewish commitments. "I identified strongly as Jewish 'cause I went to a Jewish day school and it was always a huge part of my life" (First Interview, November 6, 2013). In this same interview, however, she spoke emotionally about the struggles she went through as a Jewish educator who married

someone who was not Jewish. Ultimately, after they were married, Julia's husband decided to convert which caused additional stress for her.

> And then we took a class . . . [a conversion class at a communal organization], um, it was meeting at [the synagogue at which she teaches] and I thought "Oh my gosh. I can't take it there because the rabbis are going to know that he's not Jewish." And I was actually teaching the rabbi's kid at the time and I thought "This [teaching the school's rabbi's child while being married to a non-Jew] is a horrible conflict of interest."

Tamar identifies herself as an Israeli and an American Jew. She, too, married a non-Jewish man and questioned whether she could pursue her career as a Jewish educator.

> I mean, there was a time where I wouldn't be hired to be a Hebrew teacher or a Judaic Studies teacher because my husband isn't Jewish. But now I am hired. So, who's to say what the future will hold. Maybe I would not be considered a Jewish educator. (First Interview, November 15, 2013)

Joseph, who was somewhat of an outlier in terms of teacher identity, also did not express a clear Jewish identity. He explained that he left the field of Jewish education and was married to a non-Jewish woman. He does send his child to a pre-school housed in a Jewish day school, but he is not affiliated with the Jewish community in any other way. When pressed about his identity, Joseph was only able to say that he identifies with the Jewish commitment to lifelong learning and some of the liberal values he sees associated with Judaism. Regarding his upbringing he explained that he was "just grounded in the

ether of Jewish culture, without any particular strong religious foundations" (First Interview, October 25, 2013).

When asked about what influenced their Jewish identity, interviewees provided rich and detailed answers. Rather than share the lengthy responses, it will be sufficient for the purposes of this study to present a summary of the various influences reported.

- Nine people mentioned "family members" as impacting their identity. Some specified parents while others focused on grandparents or other extended family members.
- Eight interviewees credited DeLeT as helping to form their adult Jewish identity. In contrast, however, three participants reported that DeLeT's attempts to help shape their Jewish identity had negative or no consequences. The twelfth person did not really discuss DeLeT's impact on Jewish identity.
- Five times each, the following were mentioned as shaping Jewish identities: attending Jewish day schools, attending Jewish summer camps, and visiting or living in Israel.
- Four people discussed the impact that their professional choices and colleagues have had on their Jewish identity.
- Four participants also talked about their involvement with Jewish youth organizations as formative.

- Two interviewees reported that being a religion major in university caused them to sharpen their Jewish identity and one person similarly credited being a Jewish Studies major.
- Two people credited peers or their community with impacting their identity.
- Other influences that were mentioned only once included attending a Quaker school for high school, attending a university with a very large Jewish population, and being a master's student in Jewish education following DeLeT.

Although an extended section in Chapter 6 will be devoted to a discussion of the DeLeT Program and its impact, it will be instructive at this juncture to examine several comments about the program's significant influence—both negatively and positively—specifically on Jewish identity.

Is Jewish identity another "fellow" in the room or not?

One of the most complicated stories of Jewish identity was that told by Aviva, the Israeli who spent four years in the United States where she studied at DeLeT and taught in a Jewish day school. She then returned to Israel where she currently teaches English. As she explained it, she feels that she had a very strong Jewish identity when she lived in the United States, but, upon returning to Israel and her former secular Israeli community, she feels the need to hide the identity she developed. This issue will be addressed later in this chapter, but, here the focus will be on the impact of DeLeT on her identity. She stated,

> DeLeT had glued the secular and the Jewishness together. Because to me it was always divided, um, into two parts that have no connection and are not supposed to touch each other. And DeLeT brought it all together on purpose. . . . and how everything can be integrated and, um, how we can view so many things through Jewish values and Jewish texts. (First Interview, November 7, 2013)

When asked how DeLeT helped her develop her Jewish identity she responded, "But, in our studies, um, you just talk about it every Thursday, you know. So, when you talk about it all the time and make lessons about it, it's just there. It's another fellow in the room, you know" (Second Interview, December 18, 2013). When pressed to define what, exactly is "another fellow in the room" she laughed and continued,

> Ah, your Jewish identity. It's another fellow sitting there. You have to relate to it. You always have to pair-share something with it in your head. . . . You always have to take it into consideration somehow because it's there. You can't ignore it.

Similarly, as indicated by the numbers in the list above, two-thirds of the interviewees credit DeLeT with making an important contribution to their Jewish identity. However, three individuals reported that DeLeT impacted their Jewish identity negatively or, at least, had no impact.

Both Shulamit and Dina, the two participants with the most traditional ("Conservadox" in their own words) upbringing, were less than happy with DeLeT's attempts to shape their Jewish identity. Shulamit directly indicated that DeLeT had no effect on her Jewish identity, and when she was asked to elaborate she said,

> The people who were involved in the DeLeT administration when I was there had very, had preconceived notions about, like, what an Orthodox Jew would be and would be like. Um, and I think that was a little frustrating for me, because I don't consider myself as like fitting the mold. So they wanted me to fall into this little box that, that, that was made in their heads. I also think, you know, some of the community aspects that were asked of me were, I, I didn't relate to. (First Interview, October 15, 2013)

Continuing along the same lines, later in the interview she asserted that

> DeLeT couldn't figure me out. They didn't know what to do with me. And [laughs] I was like one of those decisions they regretted from the beginning because they were like "Uh-oh, what are we going to do?"

Similarly, Dina explained,

> We had this class, "The Jewish Journey," which was meant to be reflective thinking about yourself as a Jew. Um, except that we had to take one thing that we were going to explore and have a journey about and share about it with a partner. . . . I picked something that was really too personal to be sharing with somebody else, because I felt that like I didn't have something not personal to pick. . . . I was very comfortable with where I was religiously then . . . and I didn't want to talk about it with everybody else. . . . I did not enjoy that. [Laughs] In fact, it just made me angry. (First Interview, October 19, 2013)

Ultimately, however, Dina did relate that DeLeT actually helped her become a reflective thinker through activities such as this.

Joseph, on the other hand, was more than annoyed or frustrated. Listening to his interview one can certainly come to the conclusion that some of the activities that took place in DeLeT and through the DeLeT internship stimulated him to move even further away from an already weak sense of Jewish identity. Specifically, Joseph recounted several experiences with Orthodox presenters who worked with his cohort. In his view, they delivered the message that if a person does not follow Jewish law strictly, he or she was less than an authentic Jew. Having never been exposed to this perspective before and, apparently, not having any formal presentation from a more liberal point of view, he felt disenfranchised. He questioned his own understanding of Judaism as a liberal, universal approach to living. Additionally, he felt that that the day school in which he interned presented only a pro-Israel, and, in his view, a biased perspective on the difficult issues between Israel and her neighbors. So, in light of his distancing himself from Judaism one year after leaving DeLeT, it is possible to conclude that, at the very least, DeLeT did not help him develop a stronger Jewish identity. It may, in fact, have helped him move away from Judaism.

Jewish identity as lived inside and outside of the classroom.

In a further attempt to explore the Jewish identity of the participants, questions were asked about how they expressed their identity both in and out of the classroom. Obviously the specific ways in which identity was expressed varied greatly, but several examples will give a flavor of the breadth and depth of how identity plays out in day-to-day living.

Ruth related that inside her middle school Jewish studies classroom,

> I don't know if you will necessarily see anything on the walls [that reflects her personal Jewish identity], but if you're in my classroom the kids can see how passionate I am about Judaism and how I talk. . . . I mean, some of it is just like how I like, how I frame my unit. . . . I give personal examples from my life. . . . So they learn about like my own sense of what's important to me about being Jewish. (Second Interview, December 15, 2013)

Yael sees herself as a "cultural" as opposed to "religious" Jew. She feels that this identity is clearly indicated in her work as an educator.

> I mentioned that I see myself as a cultural Jew, really associating with the cultural side rather than the observant, religious side. And, so, um, I don't focus as much on, um, observance and teaching how to observe something. Rather I focus on the historical and cultural aspects so they can gain a deeper understanding of where their, the Jewish culture comes from and the religion comes from. (Second Interview, December 2, 2013)

As a middle school science teacher, Nancy stated that she is fully committed to allowing her Jewish identity to be an integral part of her teaching.

> I'm a model of a very like liberal person who being Jewish means a lot to. So I try to model for my kids, like what that means. . . . The way I talk about, um, behavior or the way we treat each other, both explicitly and implicitly, um, reflects Jewish values and norms and practices. (First Interview, October 24, 2013)

Further, Nancy also explained that whenever she can use a Jewish frame with a science lab experience (e.g., relating *Tu B'Shevat*—the New Year of Trees—to experiments having to do with tree growth), she would do so.

While the previous examples represent the participants'—whether general studies or Jewish studies teachers—desire to share their Jewish identity with students in the classroom, Elijah had a perspective that was quite divergent. He explained that

> I actually am very conscious about my Jewish identity, my personal Jewish identity not being expressed in school. . . . I don't feel comfortable sharing that with students, mostly because I don't want to be the [pause], I don't want to be the impetus that pushes them in one, I want to be the container for them to think about all these things, to begin to think about what Israel means to them. But I don't necessarily want my own identity to color that process. (First Interview, November 4, 2013)

Following this assertion I encouraged further lengthy discussion of this issue and challenged Elijah about whether it is possible to hide one's identity. Elijah ultimately conceded that the decisions he makes about what to teach (as both a teacher and curriculum administrator) reflect his beliefs, passions, and personal identity.

> They're not getting an atheist education. They're not getting an Orthodox education. They're definitely getting a liberal Jewish education. . . . I'm more uncomfortable with the, with the explicit of like 'This is what I believe" or 'This is how I interpret the text." (Second Interview, December 18, 2013)

Expressions of Jewish identity outside the classroom were also explored throughout the interviews. As with identity in the classroom, responses from participants were quite varied. Examples provided ranged from keeping Kosher, attending synagogue services regularly, observing *Shabbat* and holidays at home, involvement in various Jewish communal and philanthropic organizations and boards, living in a Jewish neighborhood to passionate involvement in an organization dedicated to creating a Muslim-Jewish partnership.

One discussion of Jewish identity outside the classroom raised important issues of the role of the teacher when he or she is out in the community. Nancy shared a struggle around this when she said,

> At school I try to think about being a good role model and I spend, you know, eight hours a day being Jewish, but sometimes I have to figure out, like, what does that mean to be Jewish now for myself? And what does it mean as a teacher to go to Jewish communal events where I could see my students or my students' parents? I think [people] don't appreciate how weird that is sometimes, how "on" you still are. But, I'm trying to not let that stop me from being involved. So, I really am, like, figuring all of that out right now. (First Interview, October 24, 2013)

On the other hand, Roberta sees her communal involvement as an extension of being a Jewish role model in the classroom. "I'm also very much in the community. So, it wouldn't be weird for the kids to see me at a program for kids in one of the temples" (First Interview, October 21, 2013). Conversely, Tamar sees her Jewish identity outside

of school expressed "mostly with members of my family." She argued that "I am Jewish all the time [laughs], you know. But I don't feel that I do something actively, physically, externally to define that on a daily basis [pause], unless it's in the school." (First Interview, November 15, 2013).

Previously in this paper, we have seen that Aviva found it more difficult to express the Jewish identity she discovered in the U. S. once she returned home to Israel. This will be explored again further later in this study. However, Robin, an American who recently moved to Israel, found it much easier to "be Jewish" daily in her new home.

> So, I'm living in Israel now and, um, day-to-day I don't think I've really changed anything. I don't do, I don't wake up and say *Modeh Ani*[63] or anything like that. But, uh, my understanding of myself and my comfort level with myself as a Jew has changed. So, the experience of walking around and doing the same things I was doing before feels different. I don't know how to explain. . . . Almost everyone here is Jewish. So, even if I'm at work, and there's a holiday coming up, people say *Chag Sameach*[64]. On Thursday people start saying *Shabbat Shalom*[65]. Little things like that, that, um, I don't, I haven't really changed my rituals, but all these little things that are coming in from the outside make me feel closer to Judaism. (First Interview, November 12, 2013)

In this section on Jewish identity the discussion has illustrated that at least 11 of the 12 DeLeT graduates interviewed feel that their Jewish identity is a strong part of their

[63] *Modeh Ani* is a prayer traditional Jews recite upon opening their eyes first thing in the morning. It expresses thanks to God for allowing them to wake up to a new day.
[64] Happy Holiday.
[65] Good Sabbath.

overall identity and, in some cases, almost coincident to it. For some, like Shulamit, Jewish identity seems to incorporate every other aspect of their identity. On the other hand, Elijah feels that he can wall off his personal Jewish identity from his teacher identity despite the fact that he professes to have a strong Jewish identity.

Furthermore, the data illustrated that the participants credited a plethora of experiences with helping them to develop their Jewish identities. Family members' influence and participation in DeLeT clearly led the list. It has also been demonstrated that the interviewees' Jewish identity does not simply exist internally; in fact, this identity impacts what they do both inside and outside the classroom. Finally, I would also conclude that this section of the chapter exhibits the fact that participants' understanding of the content of Jewish identity varies greatly. This, I would argue, echoes the discussion of Jewish identity in the literature (Chapter 2) and contributes significantly to the fuzzy boundaries between the several identities previously introduced. Again, this will be discussed at some length in the concluding chapter of this paper.

Before leaving this section, one final piece of data will be instructive. To ensure that the analysis of the interviews was credible, the researcher asked that certain documents be shared with him for study. Among these was an educational "credo" or philosophy statement that each participant was required to write and regularly re-write during his or her time in DeLeT. Ten of the twelve participants followed through and made those available. Several people even shared updated versions of their philosophy, which they wrote more recently than their student days. Of the 10 statements analyzed, 9

of them significantly indicated ways in which their personal Jewish identity informed their teaching practice.

The Impact of Israel Experiences on Identity

An Israeli perspective.

As the reader may have already noticed from several of the excerpts in this chapter, the impact of Israel on several participants' identities was significant. In fact, as the interviews progressed, the importance of Israel on identity became a recurring emergent theme. Seven of the participants mentioned Israel in a substantive way in connection with their identity. Therefore, in closing this first chapter on identity, I will share some of these data to provide a full understanding of what was learned about these experiences that have had an influence on the Jewish identity—as well as other aspects of identity--of the interviewees.

The impact of Israel on Aviva's identity was shared in some detail earlier in this paper. It is, however, important enough to summarize her interesting background in this context to clearly elucidate a complicated identity issue for some Israelis.

Aviva was born in Israel and grew up as a secular Israeli. Her family observed major Jewish and Israeli holidays as do many Israelis. Her only Jewish education was whatever was taught in the public school system about Bible[66] and Jewish/Israeli history. Aviva described herself when growing up as having had an interest in things spiritual and a curiosity about religious people, but not significant knowledge about Judaism.

[66] In Israeli public schools Bible is not taught as a religious book. It is considered to have historical, geographic, national, cultural, and archeological value.

As an active participant in the Israeli Scouts during high school, she was given the opportunity to work at a Jewish camp in the United States as a representative of Israel. She explained that as part of the preparation for this assignment,

> They knew we were going to be counselors at Jewish overnight and day camps and they didn't want us not to know the prayers, ah, or anything about Judaism. We're supposed to be kind of experts, or I don't know, um, they didn't want us to look weird at the camp. So they prepared us for American Jewry basically. (First Interview, November 7, 2013)

The next time Aviva spent any time in the United States was when she accompanied her husband who came to the U. S. to pursue his doctorate. Aviva, who planned to teach English in public schools upon her eventual return to Israel, searched for an appropriate teacher preparation program. She enrolled in DeLeT.

It is clear from her interviews that, as a result of her experiences in DeLeT and the day schools in which she worked, as well as her relationships with American friends, Aviva developed a strong Jewish identity (as opposed to just an Israeli identity). She reported that she found meaning in religious practices and involvement in the Jewish community. The reader may recall that she referred to Jewish identity as "another fellow sitting there [in the room during DeLeT classes]" (see full excerpt on p. 132 of this chapter).

Furthermore, when listening to Aviva's description of her day school teaching experience in the United States, it is clear that she also fully assimilated a Jewish

educator identity as well. The previous excerpts from her interviews included in this paper have demonstrated this amply.

After four years in the U. S. Aviva and her husband returned to Israel and her life became very complicated. Amidst her former community of secular Israeli family and friends, she found that they had little understanding of the changes in her Jewish identity. She shared the following story to demonstrate the problems that arose as a result of her identity:

> It's harder to make that connection [between her Israeli and Jewish identities] in Israel than in America. In America, um, it's kind of together. And here you really feel the separation. I came back and I had, I was so proud with the Judaic objects I brought with me from the States [laughs] and our friends keep walking in, like, "What are these? What is this? Are you *Chozeret B'tshuvah*?[67]" . . . . Because how can I have those objects in my house. I'm, I'm not religious. (First Interview, November 7, 2013)

Later in the interview, Aviva said, "All my, all of my [Jewish] objects are still hidden [laughs] shamefully in the closet." She told several additional poignant stories about the difficulties she has had returning home with a new approach to her Jewish life. However, that is not the only issue of concern that she raised.

In DeLeT Aviva learned and completely accepted the premise that in a Jewish setting general learning and Jewish learning should be integrated, that Jewish values and texts should be present in all subjects. Once back in Israel, she obtained employment as

[67] Someone who "found religion." In Israel this usually means becoming very traditional or Orthodox. The Christian equivalent might be "born again."

an English teacher in a public school. She recounted the first time she tried to include something "Jewish" in the curriculum.

> When I asked my supervisor, my English supervisor, if I could teach *Rosh HaShanah* in English, he said "What for?" [Laughs] I was going to say "integration" [laughs]. But, it was just weird. That not part of the vocabulary. (Also First Interview)

In her second interview, Aviva discussed this issue again.

> And now when I teach the English language, I feel like I'm just teaching a certain skill of how to read and I'm trying to put things in it, but the integration part is so not welcome right now, so I have to decide how to do that. And then it becomes a little bit gory for me. So in my classroom there's just English. There's no Jewish component. (December 18, 2013)

For this Israeli, learning about Jewish living and a Jewish way of learning in the United States was life changing. This transformation has provided her with both personal and professional dilemmas now that she is back in Israel. This, however, is not true for all who have experienced living in Israel.

An American living in Israel.

As the reader may recall, Robin is an American who grew up in a very small town. She received her pre-DeLeT Jewish education in a supplementary school affiliated with the local Reform synagogue. She also attended a Jewish camp and visited Israel during her college years. After teaching Jewish studies for two years in a Reform-

affiliated day school following graduation from DeLeT, she made *aliyah*. Unlike Aviva, Robin found the experience of Israel to be one in which her Jewish identity was deepened and enhanced. As already quoted, she reported that "[m]y understanding of myself and my comfort level with myself as a Jew has changed [since moving to Israel]" (see full excerpt on p. 138 of this chapter).

An Israeli-American.

Like Aviva, Tamar was born in Israel. Her family, however, was quite different. They were a committed Reform Jewish family who made *aliyah* from the U. S. Tamar attended a Tali School for part of her elementary education. As a young adult, she moved to the United States where she has been living, working, and raising a family for many years. She described herself as growing up with two cultures—Israeli where her family lived, and American because her parents had both lived in the U. S. into their adulthood.

Because of Tamar's unique perspective, having lived significant portions of her life in both countries, I confidentially described what I heard from Aviva's and Robin's stories. I asked her to respond to these seeming contradictions. She began by explaining,

> Bob, when you're in Israel and when everything is just right there obvious and, you know, it's not hard to be in Israel. . . . In America you really have to make a lot of decisions for yourself, you know. Because you have choices, and um, you have to work a little harder. You know, you have to belong to a temple or not. You know, in Israel, it's different. (First Interview, November 15, 2013)

During Tamar's second interview, I again directed a question toward this issue. This time she went into greater depth and said,

> I think that the physical dwelling, the being in that country for some people might be equal to their identity and it doesn't mean that, ah, that you have to, perhaps, practice certain rituals in order to prove your identity. . . . I think that when your day-to-day is dictated by your Jewishness—meaning whether a store will be open or not[68], and what the nation, the national celebration is going to be—I think that makes you feel maybe a little less inclined to take certain actions because those actions are taken for you. . . . There are people who feel that by being Israeli, I'm already being a Jew and that by living that lifestyle and helping to sustain the Jewish State that is at the center for all Jews all over the world, that just by being a part of that and helping that exist, I'm being Jewish. (December 13, 2013)

Studying and visiting in Israel.

In addition to the three participants just discussed who have actually lived in Israel on a permanent basis, Roberta went to live there, but did not stay. Additionally, Dina, Elijah, Ruth, Shulamit, and Yael spent a year studying in Israel, and Julia spoke about a trip there. Interestingly, however, only Elijah spoke about Israel having had an impact on any of his identities, but his comments revealed ambivalence about his relationship with the country. A few examples from his statements follow:

> I'm 30 years old and I have had a lifetime of, you know, a young lifetime of, you know, traveling to Israel, living in Israel, and learning about Israel, and learning in Israel, learning with Israelis, and learning with Palestinians, and like thinking about Israel as the theological idea, as a state, as a political idea, and talking about

[68] Depending of the city or town, many, if not most, stores will be closed on the afternoon before a holiday or the Sabbath as well as on the actual day.

> it, and wrestling with it, and like really thinking about my own personal relationship toward Israel. And it's so complicated. . . . I still have Zionist days and ambivalent days. (First Interview, November 4, 2013)

However, later in the same interview he said, "I feel like now I teach about Israel and that my own, my, the voice that I have at work is a very strong Zionist voice" (Also First Interview).

At this juncture, I want to caution the reader against making too many suppositions about why a number of the participants were silent on the issue of whether their Israel experience had an impact on any of their identities. In most instances I did not direct the conversation toward Israel. Also, several of the participants did mention Israel as a subject of their teaching, but their comments did not necessarily reflect on their identity.

Those who have not experienced Israel.

Neither Joseph nor Nancy mentioned whether they had visited or lived in Israel. Both, however, did express discomfort over the approach taken by their schools when Israel was a subject of study or was discussed. Nancy's statement is representative of the issues raised by Joseph as well. She said,

> I'm really uncomfortable with some of the ways we talk about Palestine and Israel in Jewish day schools. And I think it doesn't acknowledge the complexities of the situation. . . . You know, like I can think of times when we're talking about [pause]—Oh, I can't remember—I think it was like the strikes that were

happening. It's like the way we, the way people brushed off the Palestinians who were killed, that's really uncomfortable. (Second Interview, December 1, 2013)

Does this statement, and similar comments from Joseph, mean that the "issue" of Israeli-Palestinian politics has an influence on any of their identities? I do not think that the data collected for this study can answer that question, but this issue would certainly be worthy of additional research.

Based on what has emerged about Israel and Jewish identity from the interviews, this relationship seems to me to be critically important; furthermore, given my assertion that the boundaries between identities are porous, I cannot help but also suggest that Israel most likely has an influence on Jewish educator identity (as will be a focus in the next chapter) as well.

Finally, the data considered in this section demonstrate that relationships with Israel are complex. These connections may be made even more difficult for those who teach in Jewish day schools because, in the vast majority of them, Israel is a subject of study and an integral part of life in those schools[69]. At this juncture, I will not pursue this issue further as it is not the primary focus of this research. I will, however, return to this topic again in the final chapter of this paper.

[69] Typically, most liberal and many Orthodox day schools in the United States participate in celebrating Israel Independence Day and other national Israeli holidays. They may raise money for Israeli needs and participate in "sister school" programs linking American and Israeli schools. It is not unusual for day schools to have Israeli teachers—who are visiting the U. S. or living in the U.S.—on staff. Also, many day schools sponsor a trip to Israel, usually for 8th grade students in K-8 schools or for high school juniors or seniors.

What Have I Learned in this Chapter?

This chapter has begun the process of focusing on the issue of identity as it emerged from the research questions and the literature reviewed. Herein, I examined two of the four aspects of identities relevant to teachers in Jewish day schools—teacher identity and personal Jewish identity. Below I will briefly review the points that have been learned from the data and suggest an overarching theme that is beginning to materialize.

To begin, the vast majority of the DeLeT graduates (eleven of twelve) identified themselves as embracing the identity "teacher." Additionally, they credit the DeLeT Program (including the academic work AND their internships) with helping them develop this understanding of themselves; several of them further indicated that the concept of "integration" motivated them to embrace this identity. I would assert that these findings support the views of Alsup (2006), Danielewicz (2001), and Feiman-Nemser (1992, 2001, 2008a, 2008b, 2011, 2012), each of whom argue that teacher identity can and should be nurtured in teacher preparation programs. Furthermore, I contend that the data also show that DeLeT is successful in meeting this expectation.

Interestingly, the same eleven of twelve people also self-identified on the continuum of "Jewish Identity." This part of their identity, was, however, multi-faceted and more complicated. As the interviewees' comments demonstrated, the concept "Jewish identity" means different things to various participants. Additionally, several of the participants indicated dilemmas stemming from their

Jewish identity as well as its interaction with other aspects of identity. This issue will be addressed in some depth in Chapter 5.

Further, in the interviews, I prompted the participants to speak about how they believe they developed their Jewish identities. The two answers given by the majority of people included various family members and DeLeT. Also mentioned by nearly half of the interviewees were attending Jewish day schools, going to Jewish camps, and visiting or living in Israel.

In the previous point, I reported that a significant proportion of the participants (67%) said that DeLeT had a major impact on their Jewish identity. However, it must be restated that I also reported that for three of the people interviewed, DeLeT's attempts to help them explore their Jewish identity had adverse effects. On the spectrum of "religious" observance, two of these three are very traditional and one is much more liberal than the rest of the DeLeT graduates interviewed. I would suggest that this may point to the need for mission-driven programs to take special care when they make efforts to influence personal identity of this nature. There may be certain people who possess a strong understanding of their mission-related identity prior to entering a program. To the extent that this is the case—and this would have to be uncovered in the admissions and acceptance process—the program may need to take a more hands-off approach with such students. At the very least, such individuals should be told about this element in the program; alternatively, they may not be appropriate for programs that are committed to helping students develop this identity.

In discussing ways in which Jewish identity is exhibited in and out of the classroom for the participants, the interviews provided evidence of how complicated this is for some. Although the majority saw their Jewish identity as a tool for teaching their students (they model Jewish behavior), one person (Elijah) stated that he tries to withhold his Jewish identity from his students for fear that they will not be able to develop their own ideas and identity. The difficulties interviewees related with expressing their Jewish identity outside of the classroom were even more problematic. The implications of the concerns in this area raise the question of where the border is between one's professional role (especially for those who see themselves as role models in mission-driven schools) and his or her personal life. This is clearly a complicating issue in dealing with identity. I would further argue that this difficulty over separating the teacher's professional and personal life is also an issue of concern to teachers in schools that are not as clearly mission-driven, especially for those teachers who see a "moral imperative" as part of their professional identity.

Another source of confusion for the participants is the fact that, in most Jewish day schools, one is either a Jewish studies teacher or a general studies teacher. The impact of this may be perplexing enough in general for people with a sense of Jewish identity, but when it is compounded by DeLeT's philosophy of integration—which so many of the interviewees reported that they embrace—it becomes quite difficult, particularly as reported by general studies teachers. How can they meet the needs of the curriculum while remaining true to their

commitment to infuse all learning with Jewish values and content? Does their teacher identity which calls upon them to teach specific content sometimes conflict with their Jewish identity commitments? To which identity do they owe greatest allegiance? These questions should inform the discussion of Jewish educator identity in the next chapter.

As also noted in this chapter, I learned a great deal about the impact of Israel on the identities—particularly, but not solely, Jewish identity—of the interviewees. I shared the stories of several different types of people who indicated that Israel experiences greatly enhanced their identities, but, in some cases, created serious dilemmas for them. What became clear to me, however, was that when Israel experience influenced one's Jewish identity, in many cases it also affected one's teacher identity.

In light of these specific points of learning, I would like to suggest that there is one overall theme that emerges from the data so far. Namely, it is evident to me that for teachers in Jewish day schools (and other mission-driven schools), the lines between teacher identity and Jewish (or other mission-related) identity are not fixed. Anything that impacts one's identity as a Jew potentially—and probably—has an effect on the person as a teacher. I would go so far as to argue that it is not possible for the development of teacher identity to proceed as if it stands alone in the world. It can never simply be "neutral." It always takes on particular ideological, religious, cultural, or philosophical stances based on the other identities of the person. I would further assert that the evidence I have presented also leads to the conclusion that the realities of

teaching and one's identity as a teacher may also impact Jewish identity. As I turn to the next two chapters of findings, I would encourage the reader to look for evidence that speaks to this issue.

In Chapter 5 my focus on identity will continue as I examine what I learned from the interviewees about their Jewish teacher identity and their Jewish educator identity. I will also explore the professional communities that influence identity, as well as the tensions, dilemmas and contradictions participants expressed about their various identities.

Chapter 5

Dimensions of Identity: Jewish Teacher and Jewish Educator Identity

This chapter will explore the implications of two additional identities defined as part of this study in the research questions. These include Jewish teacher identity and Jewish educator identity. As will be explained within the body of the chapter, however, these two aspects of identity—which I originally envisioned as two discreet elements—will be merged with each other.

In looking at Jewish teacher/educator identity, I will present evidence showing to what extent the participants in this study identify as Jewish educators, how they believe they acquired this identity, and what it means to them. To foreshadow, again it will become evident that the various identities I discuss in this paper are never "neutral"; they are affected by all of the other "identities" and it is often difficult to decide where the boundaries between them lie.

In exploring Jewish educator identity, I invite the reader to consider the following hypothesis (which proved problematic as I proceeded): I suggest that in order for an educator to develop an identity as a Jewish educator, it is necessary for her or him to have first constructed for him- or herself a teacher identity and a Jewish identity that feels personally authentic. This hypothesis is informed by a number of the identity theorists with particular emphasis on my effort to include the "actor-I, agent-I, and Me" concepts as articulated in McAdams and Cox (2010), and the interaction of the personality

(psychological) and social structure (sociological) aspects of identity formation advocated by Côté & Levine (2002)[70].

Following this section, I then examine to what extent, if any, in-service professional learning opportunities continue to impact the participants' various identities as advocated by Feiman-Nemser (1992, 2001, 2008a, 2008b, 2011, 2012). Specifically, I will present responses of the interviewees when I questioned them about Wenger's notion of Communities of Practice (CoP) (1998a, 1998b, 2006, 2009) as well as any references they make to Professional Learning Communities (PLCs) (Easton, 2008). In these discussions, the DeLeT Program will surface as an ongoing Community of Practice far beyond the student years.

Finally, I will address various tensions, dilemmas and contradictions articulated throughout the interviews and consider what impact these have on each of the identities singly and collectively. These issues raise important concerns that beg for additional research.

Identities of Jewish Day School Teachers (Part II)

Exploring Jewish Teacher Identity AND/OR Jewish Educator Identity

As previously indicated, as a result of my study of the literature and my experience in the field of Jewish day school education, I presumed that Jewish teacher identity and Jewish educator identity would provide this study with two distinct perspectives on the ways in which teachers in Jewish day schools think about themselves. In my mind, Jewish teacher identity referred to a more narrow understanding of Jewish

[70] Please see the Review of Literature (Chapter 2) for a more complete discussion of McAdams and Cox, Côté and Levine and other theorists of identity.

education. An individual who identified this way might see him- or herself as a classroom teacher, most often—but not always—teaching Judaic subjects. He or she may see his or her role as teaching Jewish content the way a science teacher teaches the periodic table or the theory of evolution. This teacher could well articulate that his or her goal is to teach "Judaica" rather than "Judaism."

In contradistinction, one who identifies as a Jewish educator would have a much broader purview. Such a person would see his/her role as "creating Jews." She or he might care less about the details of the content of learning and more about learning that will motivate students to become lifelong Jewish learners, explorers of their heritage, and searchers for meaning in their tradition. The scope of one who identifies as a Jewish educator would go beyond the classroom to the entire school and beyond.

This perspective was, in fact, well articulated by Elijah who said,

> I differentiate between teacher and educator, um, where I feel "teacher" is classroom-centric [deep breath], and I prefer the term "educator" because I feel like it's whole-experience-based. Um, I know there's a lot of, I think part of it is just a semantic difference—um, teacher can be so limiting—educator I think is about thinking about the whole child and the whole Jewish experience, um, and that when I get to work in the morning, I'm thinking about how the students are going to pray and how they're going to go from class to class. And I'm thinking about how they're going to become better people. . . . And I think, to me, Jewish educator feels like a term that's more encompassing of all of those different pieces. (Second Interview, December 18, 2013)

That being said, I found that the majority of participants were unable to precisely and meaningfully distinguish between these two ways of thinking about their identity. Specifically, two participants were very clear on the difference, and one other made statements that indicated some understanding of this distinction. The remaining interviewees regularly used the two terms interchangeably, and several people expressed frustration over trying to treat them as separate elements of their identity.

Given this reality, rather than treating these two elements as distinct components of identity and forcing the data into one category or the other, these two aspects of identity will be discussed together in this section and the data will speak for themselves as to whether it refers to Jewish teacher identity or Jewish educator identity.

I would further direct the reader to consider the excerpts in this section in light of what we have previously learned from the discussion of teacher identity and Jewish identity. Watch for ways in which those "identities" interact with the Jewish educator identity. Do they work together to create the Jewish educator identity? Do they clash with aspects of that identity? Are the boundaries between them clearly defined?

In introducing this discussion, the following summary of the data is apropos. Eight of the 12 interviewees expressed decisively that they see "Jewish educator" as a critical part of their identities. One person (Joseph) could not say that he identified as a Jewish educator and argued that there is no meaningful definition of this concept. Three of the participants responded to this issue with limitations or confusion.

In questioning participants about their Jewish educator identity, I asked each person in their first interview, "To what extent do you view yourself as a Jewish

educator?" The phrases used by each interviewee who said he or she views him- or herself as a Jewish educator follow:

- Elijah: "I would say 100%" (First Interview, November 4, 2013).
- Julia: "I really strongly see myself as a Jewish educator" (First Interview, November 6, 2013).
- Nancy: "I could have just taught science. So like I have to have a reason for making this choice and like really solidifying that I see myself as a Jewish educator. . . . I'm a Jewish educator on a general studies topic" (First Interview, October 24, 2013).
- Roberta: "I had never seen myself as a Jewish studies teacher because I don't . . . have that title and I don't teach that content, but I have always seen myself as a Jewish educator in a Jewish day school" (First Interview, October 21, 2013).
- Robin: "I totally see myself as a Jewish educator. Number 1 as an educator who is Jewish, and, number 2 as an educator of Jewish topics. Like a teacher of Judaism, which are separate things. But I feel I'm both" (First Interview, November 12, 2013).
- Ruth: "I view myself as a 100% Jewish educator. Um, I see myself, um, that's, that's who I am" (First Interview, November 3, 2013).
- Shulamit: "I don't actually teach children now. . . . But I'm always in Jewish day schools and I think, um, I am always a Jewish educator. . . . I live and

breathe Jewish education . . . but even more so I am always a Jewish teacher" (First Interview, October 15, 2013).

- Yael: "I definitely consider myself a Jewish educator" (First Interview, October 28, 2013).

These straightforward and clear statements, of course, have been taken out of context. Some of them are actually as simple and direct as they appear. Others, however, are greatly nuanced and embedded in "stories" about the stated identity. Some of these will be shared below. Before doing that, however, it is important to explore the views of Aviva, Dina, and Tamar. Their conception of their Jewish educator identity range from constrained to puzzled.

Jewish educator identity with caveats.

Aviva expressed a very clear sense of herself as a Jewish educator when talking about her experience teaching in a day school in the United States.

> Well, in the States I felt very much as a Jewish educator. . . . I felt that being a Jewish educator I felt I had a lot of essence, that I had a lot of, um, um, I had a lot of rich information to teach. It wasn't just dry things. . . . It was always a lot more. It was a whole world, uh, every lesson. (First Interview, November 7, 2013)

In contradistinction, since she has returned to Israel, she reported that "I'm still learning what to do, but here I don't feel like a Jewish educator and I miss that. I feel like I'm just an English teacher" (Also First Interview). Later in the interview, Aviva further expressed frustration as she recounted efforts to integrate Judaism in her English

curriculum in Israel, only to be stopped by her supervisor because it was not part of the curriculum as conceived.

Dina had a similar perspective, but with a different nuance. Unlike many of the other interviewees, she feels that the identity of Jewish educator is dependent on what one is teaching. When asked whether she viewed herself as a Jewish educator, her first response was

> Well, last year [when she was teaching general studies] I would have answered differently. . . . Right now I feel like I'm a Jewish educator because I'm teaching Jewish content. And I think that teaching Jewish content is an important part of what makes somebody a Jewish educator. (First Interview, November 15, 2013)

She then continued and seemed to contradict herself. "Um, but, I think that part of being a Jewish educator is, um, teaching Jewish values, um, through everything that you are doing."

Unlike Aviva and Dina, who both call themselves Jewish educators depending on the circumstances, Tamar, who teaches Hebrew and is involved in the Jewish life of her school, expressed even greater ambivalence, if not confusion. She explained,

> Well, I'm Jewish and I'm an educator. So that's the easy way out. That's one way of looking at it. So, I am a Jewish educator because I'm Jewish. But Jewish educator can also imply that you're teaching Jewish things. . . . There are things I don't know about. So, it's hard for me to call myself a Jewish educator cause I feel that the journey that I've taken and the training that I've received isn't really conducive with, but, at the same, this is what I ended up doing, feeling most at

home doing. . . . So I guess I'm a Jewish educator. (First Interview, November 15, 2013)

The effect of what one is teaching on Jewish educator identity.

During the course of the various interviews an issue I had not fully anticipated came to light. Namely, it became clear that whether one is teaching Jewish studies or general studies critically impacts on living out the identity Jewish educator and may even have an effect on whether one thinks of him- or herself that way.

Nancy's identity, as both a Jewish teacher and a Jewish educator, is very clear from the excerpts quoted previously in this chapter. She understands her job as a science teacher to include a role as a Jewish educator. She enrolled in DeLeT specifically to learn how to teach science in the context of a Jewish day school, and she stated this emphatically when she said, "This [science teacher in a Jewish day school] is a specific career path to choose, not just independent school teaching, but being a Jewish day school teacher" (Second Interview, December 1, 2013). Later in this interview she added, "I do this work because I believe in it and I want it to be a Jewish day school." However, the reader of this paper will recall from a previous quote that she expressed great frustration over the reality (in her school at least) that, as a general studies teacher, she had limited influence on charting her school's Jewish direction.

Julia also teaches general studies and similarly shared a measure of dissatisfaction with her role. She complained that she found it hard to integrate Judaism in her teaching as much as she would like. "So I have to go out of my way to include Judaism into my daily or weekly or monthly practice and make it a priority" (Second Interview, December

16, 2013). When asked if she was satisfied with the time she spent incorporating Jewish content into her general studies curriculum, she responded, "No, not as frequently as I'd like to, but, yes, I do make a point to do it as often as I can. Um, I think that was a source of frustration" (Also Second Interview). Despite this, however, Julia reported, "I take it very seriously. I really, I really do feel like I'm educating Jewish children and I'm a Jewish educator, even though I'm teaching reading and math" (First Interview, November 6, 2013).

On the other hand, Roberta, primarily a general studies teacher, did not express frustration over her role or her identity. She explained,

> I had never seen myself as a Jewish studies teacher because I don't have that title and I don't teach that content, but I have always seen myself as a Jewish educator in a Jewish day school. So, technically, um, you know, even when I'm in the general studies classroom, where I am most of the time, um, it really truly was because of DeLeT's unique way of, of teaching real integration, um that I feel like I am doing all of those. (First Interview, October 21, 2013)

To gain full insight into this issue, the reader is also referred back to the previous discussion of Aviva, Dina and Tamar. It is interesting that each of them expressed difficulty with the Jewish educator identity and each of them has taught general studies at one point and Jewish studies or Hebrew at another point in their careers.

Conversely, the interviewees who are Jewish studies teachers seem to have few difficulties taking on the Jewish educator identity. Elijah, Ruth and Shulamit are or were

all full-time Jewish studies teachers, and each of them expressed an unequivocal identity as a Jewish educator. Exemplifying this perspective, Ruth put it this way:

> Um, I view myself as a 100% Jewish educator. [Laughs] Um, I see myself, um, that's, that's who I am. That's my role in the school. Like I am part of the Jewish Studies Department. . . . Like that's my first and primary way that I see myself beyond just as teacher. (First Interview, November 3, 2013)

The final look at the issue in this section comes from yet another viewpoint. To examine it, we turn again to Dina who was previously quoted as tying Jewish educator identity to teaching Jewish studies. However, in Dina's internship she taught at one of the few schools where the same teacher teaches both Jewish and general studies. Based on this experience, she suggested,

> I think that DeLeT has an idea of the ideal classroom that we would be teaching in that combines both Jewish and general studies in one classroom with the same teacher. Um, which is a very unusual situation to be in and I think I got lucky in being placed at [school name] during my internship. I actually got to experience that and I think that in that situation that's the ideal Jewish educator because there's no, there is no split in the child's Jewish world. And I think that that person has the most difficult job because they need to be able to live in both worlds—both the Jewish and general world at the same time. (First Interview, October 19, 2013)

I submit that the data just portrayed are quite important to the understanding of Jewish educator identity. It suggests that, for some, the role the teacher plays in his or her

school makes it easier or more difficult to feel like an authentic Jewish educator, to truly own that identity and act upon it. It seems that the relationship between identity and practice is cyclical. For some individuals, the limits placed on her or his practice by the "role" they play—especially for general studies teachers— make the identity Jewish educator seem illusive. On the other hand, some individuals seem to have brought such a robust Jewish educator identity—or is it a solid teacher and/or Jewish identity?—to their role that their practice is actually shaped by their identity despite the job title.

What Additional Factors Shape an Individual's Jewish Educator Identity?

In regard to understanding Jewish educator identity, it will also be instructive to have some sense of what, besides their role in the school, leads people to embrace this self-perception. What other factors bring a teacher to embrace this identity?

When asked directly about what impacted the development of their Jewish educator identity, the answer that was given most often by the participants was some aspect of the DeLeT Program. Among the elements of DeLeT specifically mentioned were teaching the fellows about integration (discussed either by name or conceptually by every interviewee except Tamar), helping participants see the importance of "the big picture" (Yael), pushing students to think of themselves as teacher-leaders (Elijah and Aviva), teaching about Judaism and Jewish texts (Yael and Julia), and helping students develop teaching skills (Ruth). Additionally, all three of the DeLeT graduates who went on to the Rhea Hirsch School of Education to complete a master's degree in Jewish education (Elijah, Ruth, and Yael) credited that program, as well, with influencing their identities as Jewish educators.

Before completing this section, given the large number of individuals who attributed the concept of integration with being so influential on their Jewish educator identity, it seems prudent to look at some of the specific comments made in this regard.

Aviva mentioned the terms "integrate" or "integration" 10 times during her two interviews. She explained that

> In DeLeT, even though not everybody was going to be a Jewish, Judaics teacher, even those who were general studies teachers, it was important for them to integrate, ah, Jewish components into general studies ones, or, at least, that's what I felt. (Second Interview, December 18, 2013)

When asked how she thought DeLeT developed her commitment to integration, she responded,

> Because of all the integration that they had in every lesson . . . everything had a Jewish, a Jewish side to it. . . . And, what's a great example, because every teacher [refers to her teachers in the DeLeT Program]—even the, even, when we had a really secular class like math—somehow [they] will start out with something about it that connected it, ah, and you just understood that there is a whole side, a bigger side, a bigger idea. (Also Second Interview)

In a lengthy conversation about her role as a science teacher in a Jewish day school, Nancy said,

> So technically, um, you know, even when I'm in the general studies classroom, where I am most of the time, um it really truly was because of DeLeT's unique way of, of teaching real integration, um, that I feel like I am doing all of those.

> I'm doing a lot at the same time. . . . [teaching in an integrated manner is] really very counter-culture to be doing Jewish things in the general studies classroom. (Second Interview, December 1, 2013)

Importantly, Elijah, one of the full-time Jewish studies teachers interviewed, made it clear that integration is not just infusing general studies topics with Jewish connections, values and content. He discussed the fact that whenever he assigns an essay,

> . . . one of the pieces that the students are assessed on is paragraph structure and essay structure. And that's not necessarily a skill that I have taught, but that's on the rubric and that's a skill that is reinforced and used in Jewish studies class. (First Interview, November 4, 2013)

He also shared a second example of the way in which he and the social studies teacher on his team planned a unit on the Holocaust from the perspective of both disciplines.

In concluding this section on Jewish educator identity, there are a number of important points that have been made. First, it is clear that the majority of participants have embraced the identity "Jewish educator" fully or with some caveats. What emerged from these discussions, however, was that the role that teachers play in their schools affects how they live their identity and how connected to it they feel. General studies teachers reported that they had to "work harder" to feel like a Jewish educator than did those who teach Jewish studies. I would suggest that it is likely that the position of the teacher in the school may also impact other identities as well such as teacher identity and even Jewish identity. For instance, to what extent, if any, would teaching in a Catholic school have an effect on one's Jewish identity? Or would teaching a "non-academic

subject" (physical education, Jewish music, or being the T'fillah[71] leader) impact some people's teacher identity?

Second, in direct response to one of the research questions, it is also apparent that DeLeT, in addition to the teacher's role, is credited by its graduates as having shaped their views of themselves as Jewish educators. In my efforts to understand how DeLeT accomplished this, the concept of integration, among other tenets of the program, was cited often. It seems that the notion of bringing Jewish knowledge, values, and beliefs to bear on all learning helped this group of DeLeT graduates understand themselves as Jewish educators.

Finally, I would conclude that, for purposes of this study, there is little to be gained from any attempt to distinguish "Jewish teacher identity" and "Jewish educator identity." The inability of nearly all of the participants (9/12) in the study to differentiate between these identities certainly gives weight to this view. Additionally, upon reflection, I would argue that the literature on identity and the evidence of the lack of clear boundaries in regard to the other "identities" discussed previously give further credence to dropping this separation between Jewish teacher identity and Jewish educator identity.

As the reader may recall, Feiman-Nemser (1992, 2001, 2008a, 2008b, 2011, 2012) championed the notion that teacher identity, and I would extend this to include Jewish teacher identity, is developed only over time and cannot be fully shaped in a teacher preparation program. Therefore, in the next section, I will examine the effects of Communities of Practice on identity.

[71] Literally "Prayer." In many Jewish day schools there are prayer services that, in some schools are daily. In other schools they are held weekly or on any number of days in between.

The Relationship of "Communities of Practice (CoP) to Identity[72]

Having looked at some of the experiences that have impacted the various identities delineated in this and the previous chapter, there remains an important additional area of possible impact: Communities of Practice (CoP). Specifically, to what extent, if any, do the communities of practice with which participants are involved affect their identities?

For purposes of this study, the definition of Communities of Practice as postulated by Wenger was utilized. He submitted that Communities of Practice are "groups of people who share a concern or a passion for something they do and learn how to do it better when they interact regularly" (2006, p. 1). During the second interview, each participant was asked—after hearing this definition read to them two times—"What Communities of Practice are primary in your work as a teacher and how do they impact any of the following: your teacher identity; your Jewish identity; your Jewish teacher identity; your identity as a Jewish educator?"

In response to the first part of this question, five of the interviewees identified DeLeT colleagues—fellows from their cohort as well as other cohorts, mentors, and DeLeT faculty—as an important Community of Practice. Three of the participants indicated that they really did not feel that they had a true Community of Practice, either inside or outside of their schools, and Aviva, who named several communities in the U.S., said that she had no Community of Practice in Israel. Others identified the

[72] In addition to a discussion of the impact of Communities of Practice on identity, this section also contains excerpts and comments that could more accurately be described as examples of Professional Learning Communities. Participants did not necessarily distinguish between these two and I chose not to impede the flow of their remarks by asking them to do so.

following Communities of Practice: teachers who teach the same subject (e.g., Jewish studies, science, humanities); teachers who teach in the same grade; teachers in the same department (e.g., middle school, foreign languages); and teachers who teach the same children. Several specifically included administrators in their CoP and one of the interviewees (Roberta) reported that one of her roles is to facilitate a permanent, voluntary professional learning community in her school. It is further interesting to note that six people listed more than one Community of Practice and several painted a picture of their multiple communities as a series of concentric circles with those individuals with whom they work most closely at the center and then fanning out to others who impact them, but in a less intense manner.

The second part of this question about Communities of Practice, however, is of greater significance for this research. Therefore, I will explore some of the comments interviewees made about the impact (or lack of it) of Communities of Practice on their various identities.

Nancy, the science teacher in the group, credited her grade level team and the science department in her school as having a significant influence on her teacher identity. She then went on to explain that the very fact that she is working in a Jewish day school has impacted her Jewish identity. In other words, the culture of the organization that surrounds her daily has affected her identity as my be predicted by Schein (2004), Peterson and Deal (2009), and a variety of others.

> My Jewish identity [long pause]. . . . Definitely. [Pause]. Like the whole school, the whole middle school I guess I would say that would have a huge impact on

> my Jewish identity as a way, you know, the things I learn and the types of, um, the rhythm and flow of being part of a Jewish day school. (Second Interview, December 1, 2013)

Along the same lines, Elijah, who identified a single Community of Practice—the humanities team with which he works—reported that "I think it affects my teacher identity in that it just makes me better. I just feel constantly that whenever I engage with this community of practice I just become a better teacher" (Second Interview, December 18, 2013). In the same interview, however, Elijah could not say whether or not his team affected his Jewish identity. "Um, I think it affects my Jewish identity. Um, I don't know that it does. Ah, I'm going to table that. Let's come back to it." Further in this conversation he did return to this question in the context of describing a project he planned with his team. He put it this way:

> And, like there's a constant challenge that I see, I feel in this community which is really, ah, can be really powerful. It can also be, can be really hard sometimes. I feel often some, I'm often challenged on my own previously held beliefs. Um, I'm also often—going back to the teacher piece—like I'm often really pushed to think about how I'm teaching something or how I'm assessing a student. Um, so [pause] I think about my Jewish identity that there is, because the content can revolve around Jewish pieces, um, that I'm constantly thinking about how this affects me outside of school. That especially when we're talking about things like values. . . . I'm also thinking about for myself. How do I internalize my values? And how do I want to enact my values? So that does happen also.

Julia was one of the interviewees who clearly identified DeLeT colleagues as her primary Community of Practice. She said that she is still regularly in touch with fellows from her cohort as well as graduates from other cohorts. She also explained that there are a number of DeLeT graduates teaching at her school, there are DeLeT interns there as well, and several veteran teachers have been or are DeLeT mentors. Her attachment to this CoP was evident when she said that she believes that they influence all four of the identities discussed.

> I think just the lines kind of blur together. They're a resource and a source of strength for kind of all-of-the-above, all those different areas because they're, they're my colleagues, but they're also, the lines are blurred. They're friends of mine and, um, it's a nice feeling to be able to discuss kind of those controversial questions or things that are sensitive or personal and things like that. (Second Interview, December 16, 2013)

On the opposite end of the spectrum, Shulamit was adamant that her professional Communities of Practice had nothing whatsoever to do with the Jewish parts of her identity. She, somewhat hesitantly admitted that her CoP impacted her teacher identity when she said, "I would say they push me to, to take my skills further and to improve my practice" (Second Interview, December 6, 2013). However, during this discussion she was absolutely clear that this group did not impact her Jewish identity or her Jewish teacher or educator identity.

> I think my passion for education, um, is separate from my passion for Judaism and Jewish education. . . . you know my personal Jewish identity is not connected

to my teaching of, to my teaching in a Jewish setting. Um, I can be very passionate about education that's not Jewish.

Obviously, Communities of Practice and Professional Learning Communities are very influential on the professional teacher identities of all of the interviewees who were able to make a connection to a CoP. However, it appears that the impact of these communities on the other forms of identity of interest in this research is somewhat limited and may be dependent on the individual needs and openness of the person. What does stand out as noteworthy, however, are the reports about how the DeLeT community serves as a Community of Practice over time and space for a number of its graduates.

Tensions, Dilemmas, and Contradictions in Jewish (and other) Identity

It is clear, based on the excerpts from interviews already quoted, that participants pointed to a variety of tensions, dilemmas and contradictions within and between their various identities. These are additional evidence of the complexity of this issue. A greater focus on these clashes of values can provide insights into further understanding the blurring of the boundaries of the various identities.

Israel Issues Revisited

To begin, the impact that Israel has had on interviewees was enormous for some and, at least, worth mentioning for others. In the previous chapter, there was a complete section devoted to the influence of Israel on identity. Here, a few brief highlights will remind the reader of how complicated Israel experiences can be.

As previously presented, Aviva, an Israeli, indicated both personal and professional frustration with her life in Israel after returning from 4 years in the United

States. While in the U. S. she developed a teacher identity and an identity as a Jewish educator based on DeLeT's principles, norms and philosophy. She also grew tremendously in terms of her Jewish practice and identity. In the United States she acquired various Judaic ritual objects that meant a great deal to her. Now that she is home again, she feels that she has to keep these things in closets rather than displaying them like "Every Jewish person in America" (First Interview, November 7, 2013). She explained, "Maybe it's harder for me because all the friends and family I came back to are very secular. So, for them, the things I bring are very different. So, in that sense, it's harder for me" (Second Interview, December 18, 2013).

Tamar, also an Israeli (whose parents were born in America) who moved permanently to the United States, similarly expressed confusion about being Jewish in Israel vs. the U.S. She explained that it is quite possible to be a secular Jew, especially in Israel, but in the U.S.

> Christians who don't attend church don't call themselves Christians . . . I just assumed that if you're born Christian, you're a Christian. But to be Christian you need to practice and you need to be a churchgoer, and you need to believe certain things and follow a certain doctrine. (Second Interview, December 13, 2013)

She further volunteered that her Jewish identity changed when she came to the U. S.

> I definitely have to be more proactive and active to be Jewish in the United States than I would ever need in Israel. And I think that it was simpler being Jewish in Israel. (Also Second Interview)

On the other hand, as was demonstrated earlier in this paper, Robin, an American who moved to Israel, found it easier to be Jewish there.

A Teacher's Jewish Identity that is Not in Synch With Her School's Approach

Ruth described her Jewish identity as "really strong" and her Jewish educator identity as "100%" (First Interview, November 3, 2013). Yet, another type of conflict arose when she expressed how the differences between her school's approach to Judaism and her personal practice made her wary or sharing her Jewish practice—a part of her Jewish identity—openly at school.

> There are those times when I think about now in a Conservative school, I feel like I'm more cautious in terms of if I talk about things that I do on Shabbat that they wouldn't necessarily approve of. Or, even, even like Halloween[73] actually, like, when my kid, you know as a Conservative school we don't do anything for Halloween or observe it in any way at school. (Also First Interview)

Other Dilemmas Noted Earlier in this Paper

The reader is reminded of the identity tensions experienced by Joseph, Julia, and Tamar surrounding their marriages to non-Jews (see Chapter 4). Clearly, the quotations included previously indicate that the persons with whom they fell in love affected their Jewish identity and impacted their Jewish educator and teacher identities. Previous discussions also highlighted conflicts over how much of one's personal identity to share with students (Elijah), having one's Jewish identity mislabeled by students (Yael), feeling

[73] Many practicing Jews do not observe Halloween or allow their children to do so because of its pagan roots. In keeping with this, the majority of Jewish day schools do not recognize this day.

alienated by intolerant traditional Jews (Joseph), and not having access to shape the Jewish agenda of the school because one is a general studies teacher (Nancy).

In listening to the descriptions of these various dilemmas, it is evident from the emotional tone, that these frustrations have touched personal and professional identities in important ways. Again, this clearly points to the great complexity of identity, reinforces the understanding of it, and emphasizes that the lines between and among the various identities are not necessarily permanent**.**

What Have I Learned in this Chapter?

In this chapter I have explored the last of the identities that I have defined as having primary relevance to Jewish day school teachers: Jewish teacher/Jewish educator identity. I also examined two issues that apply to all of the aspects of identity. The first of these, in keeping with the literature on teacher identity looked at a specific potential influence on identity: Communities of Practice. The second overarching topic discussed dilemmas and tensions over identity expressed by the interviewees. Finally, as a backdrop to all previous findings, I introduced a hypothesis for the reader to consider while contemplating the data. At this point, I will build on the learning of Chapter 4 and present new learning from this chapter.

Very early in the interview process I became aware that my original conception of a Jewish teacher identity that was differentiated from a Jewish educator identity was not a helpful distinction. While the view of one of the interviewees was in complete sync (and two others indicated some understanding) with this concept, none of the other participants seemed able to clearly discriminate between these two identities. Therefore,

part way through the interviews, I decided to discontinue trying to talk about these identities as different and allowed for the participants to use these terms interchangeably. In hindsight, this decision does not seem to have had a negative effect on the process or my findings.

Turning to the specific findings about Jewish teacher/educator identity, 8 of 12 participants unequivocally identified as Jewish educators. Three others identified as Jewish educators, but with certain strictures, and one, the same outlier from the two previous identity concepts, did not accept this label for himself altogether. So, in answer to the research question about the extent to which DeLeT graduates consider themselves Jewish educators, I would assert that it is to a large extent since 11 of 12 graduates self-identified in that manner.

That being said, however, three of the interviewees expressed hesitation and placed limits on the Jewish educator identity. These limits were stated in connection with the location (Israel vs. the U. S.) of teaching and the subject matter taught (Jewish content vs. "secular" content). For this group of three, these realities gave them pause when asked about their Jewish educator identity. This issue was raised as well, by others among the eight people who fully embraced the identity of Jewish educator. However, it did not stop them from identifying, but several of them did argue that it is easier to act upon their Jewish educator identity when teaching Jewish content than when one's role is as a general studies teacher. This is certainly a factor to consider when trying to understand Jewish educator identity. It, again, points to the multiple elements that shape the way individuals feel about their identities.

In discussing the actual roots of the participants' Jewish educator identity, the influence of DeLeT was foregrounded by nearly everyone. At this point, it should also be noted that, for many people, DeLeT was a major source of influence in all of the identities studied in this paper. This will be discussed at greater length in Chapter 6, but it is important to highlight this fact here as well. There were several aspects of the DeLeT Program that interviewees highlighted in terms of impact on Jewish educator identity, but the most commonly mentioned was DeLeT's commitment to integration. I will deal with a possible meaning of this in the next chapter as well.

In this chapter, I also considered the impact of Communities of Practice and Professional Learning Communities on the continuing development of identity once teachers leave the phase of preparation and become professionals in schools. It is clear that, for several of the participants, Communities of Practice do, in fact, assist teachers in the development of their identities to a greater or lesser extent. However, while various people mentioned teachers who teach in the same grade, teachers in the same department, teachers who teach the same children and administrators as CoPs, the only "community" that stood out with multiple mentions was the extended DeLeT community. It seems that DeLeT had such an important influence on nearly half of the students that they continue to consider colleagues from this program as their community long after graduating. This speaks to the centrality of DeLeT as a formative agent in the professional—and, for several, the personal—lives of the participants. It also raises a question about the effectiveness of CoPs within individual schools. Please note that I will return to the importance of DeLeT as a model of a CoP in the last chapter.

The final section of this chapter reported on tensions, dilemmas, and contradictions participants raised in connection with Jewish and other identities. The expressed difficulties focused on here centered on issues having to do with Israel, intermarriage, and a tension between a teacher's personal Jewish identity/practice and the standards advocated by the school in which she teaches. A close reading of the excerpts throughout this paper may well produce other quandaries. I would, however, suggest that these conflicts might be considered further evidence of the porous boundaries between the various identities. The issues raised can easily be seen as conflicts between professional and personal identities. Further complicating this are the instances when the professional and personal aspects of identity begin to merge as they clearly do for some of the participants. Thus, the tensions are not only between identities, but also within identities. For some this may be seen as a creative tension producing growth; for others, perhaps Joseph, it can be seen as a motive for leaving teaching and Judaism.

In closing, I will now revisit the hypothesis articulated at the beginning of this chapter. There I suggested—based on my attempts to blend some of the ideas of McAdams and Cox and those of Côté & Levine—that in order for an educator to develop an identity as a Jewish educator, it is necessary for him/her to have first constructed for him- or herself a teacher identity and a Jewish identity that feels authentic to him or her. In other words, I believed that the latter two aspects of identity might be prerequisites for the Jewish educator identity. In analyzing the data collected from the participants, however, I must conclude that this is not *necessarily* the case. The evidence does not point to a simple linear or developmental relationship as advocated by McAdams and

Cox. Instead, I would now argue that these three elements of identity have a more cyclical and iterative connection, more in concert with the psychological/ sociological interaction approach of Côté and Levine.

In the next and final chapter of findings, I will first concentrate on the impact of the DeLeT Program on all of the elements of day school teacher identity, both positive and negative. I will then close by responding to the research questions that asked exactly what DeLeT graduates mean when they use the term "Jewish educator."

Chapter 6

DeLeT's Impact and Moving to a Definition of the Term "Jewish Educator"

In this chapter I will begin by focusing on the overall impact of DeLeT on the various identities concentrated on in this study. Indeed, while I have already included abundant discussion of DeLeT's effect in previous chapters, since the influence of DeLeT is the focus of one of the research questions and since the "case" being studied is graduates of this program, a comprehensive look at what can be learned about DeLeT from the interviewees is warranted as evidence is presented that suggests that the program has effects even beyond its stated goals. Additionally, for those who followed their DeLeT experience by enrolling in the Master of Arts in Jewish Education program at the Rhea Hirsch School of Education[74], I will briefly include some data learned about this program that is relevant to this study.

The last section of this final chapter of findings will also emphasize one of the research questions: "What do graduates of the DeLeT Program at Hebrew Union College and Brandeis University, who have been teaching at least one-half time in the classroom for at least one year, mean by the term "Jewish educator"?" As has been indicated, this term does not have a conventional or normative definition in the literature or in the field, and I hope that this discussion will inform my efforts to create a "working definition" of this term for the field to consider. One of the unanticipated findings that will be highlighted in this section is the question of whether non-Jews can be considered Jewish

[74] This applies only to those who attended DeLeT at Hebrew Union College-Jewish Institute of Religion in Los Angeles. This is the institution that houses both DeLeT on the West Coast and the Rhea Hirsch School of Education (RHSOE). The programs are not formally connected, but the Director of RHSOE is also the Director of DeLeT.

educators. An actual proposed definition will be suggested in the final chapter of this paper.

The Impact of the DeLeT Program on Graduates

The "case" that has been chosen for this research consists of graduates of the DeLeT Program at both Hebrew Union College-Jewish Institute of Religion on the West Coast and at Brandeis University on the East Coast. One of the research questions originally developed for this study was "For those graduates of DeLeT who see themselves as Jewish educators, to what do they attribute their development of this identity?" Implied here is a query about the extent to which DeLeT—the teacher preparation program from which all study participants graduated—had an impact on the Jewish educator identity of the participants. Also of interest to this research is the extent to which DeLeT had influences on the teacher identity and/or the Jewish identity of its graduates. This exploration assisted me in assessing the hypothesis about the interrelationships among the three types of identity discussed.

While previous sections of this paper certainly show that a large number of factors have affected the various identities of the interviewees, this portion of the findings will focus directly on the impact of DeLeT, which has already been shown to be significant to the participants.

What motivated participants to attend the DeLeT Program as opposed to other teacher preparation programs?

Before looking directly at the impact of the DeLeT Program on the identity of its graduates, it will be worthwhile to consider what led the participants to choose the

DeLeT Program over the other Jewish or secular teacher preparation programs they might have attended. Reflecting on what was learned about the interviewees' motivations will provide greater contextual understanding to what they report about the impact of the program.

It is significant that 11 of the 12 participants, at least in part, had not heard of DeLeT prior to a specific person introducing them to the program. Such recommendations came from mentors, professors, administrators of schools in which some individuals worked, parents, friends, and previous DeLeT graduates. Four of the participants mentioned Internet searches that helped them learn about DeLeT, but only one of these did not first have a person referring them to the program.

Each of the interviewees expressed individual reasons for ultimately choosing to attend the DeLeT Program. I will briefly summarize what I learned from each of their comments about their reasons for choosing this approach to learning to teach.

- Aviva was attracted to the "L" (Leadership) in DeLeT's name as well as the fact that there would be some use of Hebrew in the program. She also specifically wanted to be prepared to teach in a Jewish day school.
- Dina wanted to teach English in a Jewish setting. She looked at programs at Harvard and the Jewish Theological Seminary, but decided that DeLeT was definitely the right plan for her to accomplish her goals.

- Elijah, who was strongly encouraged to participate in DeLeT by a DeLeT mentor he knew well, appreciated the values of the program, the stipend[75] given to each fellow, and felt he was not taking a great risk since it was a one-year program.
- Joseph saw DeLeT as an opportunity to explore teaching in a Jewish context that, at the time, appealed to him a great deal.
- Julia originally wanted to be a lawyer. Once she decided to turn to teaching there was no question in her mind that she wanted to teach at a Jewish day school. DeLeT was attractive to her because it would help her reach her goal, there was a stipend, and she would earn a California Teaching Credential. DeLeT was the only teacher preparation program to which Julia applied.
- Nancy was committed to a career as a science teacher in a Jewish day school. She, as has been shown in some of her comments quoted earlier, sees this as a very specific "profession." DeLeT was her only choice of a teacher preparation program.
- Roberta was attracted to DeLeT because of the extended classroom experience[76] she would get as a DeLeT intern. As a mature student, she also mentioned the importance of the stipend.
- Robin had not really thought much about teaching, but had always enjoyed working with children. She looked into DeLeT upon the recommendation of her

[75] Initially, each DeLeT Fellow received free tuition, free health insurance and a stipend of $25,000 for the year in DeLeT. Over time the stipend has been reduced due to financial constraints, however, it has continued to be a "meaningful" amount.
[76] DeLeT requires a full academic year as a four-day-per-week intern in a Jewish day school. Effectively DeLeT interns are co-teachers.

supervisor in a religious school and said "It sounded cool. It was kind of like a 'why not thing' and, um, so I applied and that's it" (First Interview, November 12, 2013).

- Ruth learned about DeLeT by overhearing a conversation between several fellow counselors at Jewish summer camp where they worked. She followed up by searching for more information on the Internet and speaking with a DeLeT administrator. She decided that the program was right for her and applied. She also applied to other programs as a backup, but only wanted to go to DeLeT.
- Shulamit initially planned to be part of Teach for America, but discovered that it did not operate in her area. When she learned that she would earn an M.A.T. as part of the program in DeLeT at Brandeis, it appealed to her.
- Tamar, who wanted to be a music teacher, decided for practical reasons to expand her horizons and get a general teaching credential instead. She got a job at a Jewish day school teaching Hebrew and was encouraged by several DeLeT graduates at the school to apply to the program. Their encouragement was instrumental in her choosing to attend DeLeT, which she believes was a "really good fit" (First Interview, November 15, 2013).
- Yael specifically wanted to teach in a Jewish day school and transferred from a secular university's program once a mentor told her about DeLeT. She said, "Once I knew about it, it was exactly what I wanted to do" (First Interview, October 28, 2013).

With this brief look at the reasons people chose to attend DeLeT as background, I will turn to sharing what participants said about the influence DeLeT had on their various identities.

What is the impact of DeLeT on its graduates?

As I begin the discussion of the impact of this particular teacher preparation program on its students' identities, the reader is again reminded of the work of Alsup (2006), Danielewicz (2001), and Feiman-Nemser (1992, 2001, 2008a, 2008b, 2011, 2012). Each of them stressed the importance of a strong teacher identity as a source of success in the profession. Additionally, they each argued that teacher preparation programs are instrumental in the development of a teacher identity and that aspects of this identity growth can be learned or, at least, facilitated.

Further, as I have already suggested, a strong teacher identity, in concert with a robust Jewish identity may be instrumental in developing a meaningful identity as a Jewish educator. To evaluate this claim it is necessary to learn more about the ways in which DeLeT influences these various identities. In this section I will show that a program such as DeLeT can, in fact, be a source of each of these identities. I will further demonstrate the ways in which DeLeT has supported identity development for some of the participants.

In looking at what this group of DeLeT graduates had to say about their teacher preparation program, it became evident that DeLeT had a significant positive impact on the identities of all but one (Joseph) of them. I will share some of their comments about their experiences in the program to understand how and in what way the program

impacted the various identities that are at the heart of this study. However, not all of the comments about the influence of DeLeT were positive; these views will be included here as well.

To begin, it should be noted that 10 of the interviewees stated unmistakably that DeLeT had complete or, at least, major impact on their teacher identity[77]. The comments surrounding this assertion credited the program with teaching them skills in pedagogy and content knowledge in both general and Jewish learning. They reported that they were pushed to reflect deeply on the role of "teacher"—particularly in Jewish day schools—and were encouraged to think in specific ways about curriculum (e.g., integration), lesson and unit planning, and the "big picture" of learning in and out of the classroom. This growth was facilitated through classes, modeling by teachers, the intensive internship and mentoring experience, and regular structured and unstructured conversation and journaling about teaching and learning in general and, specifically in a Jewish day school setting.

Eight of the participants credited DeLeT with contributing to the foundations of their Jewish identity as well. One person gave DeLeT almost full responsibility for her growth in this area (Aviva), while the majority indicated that the experience of focusing on Jewish learning—both content and pedagogy—in DeLeT greatly expanded their understanding of themselves as Jews. They also again mentioned the structured and unstructured conversations and the modeling of professors, mentors, and other fellows as contributing to their growth as Jews. However, it is important to indicate that three of the

[77] Two individuals (Dina and Tamar) did not mention DeLeT's influence on their teacher identity at all. They were neither negative nor positive about its impact in this area.

interviewees (Dina, Joseph, and Shulamit) reported that DeLeT's attempts to help them shape their Jewish identity had a negative impact on them[78]. One person simply did not address DeLeT's impact on her Jewish identity at all.

Seven of the interviewees also specified that DeLeT is fully or significantly responsible for their identity as a Jewish educator and/or a Jewish teacher. Five others did not mention it one way or the other. In discussing the development of this aspect of identity, the participants again focused on the kind of activities in DeLeT and in their internships that have already been mentioned.

In an effort to paint a more complete picture of DeLeT's influence, I will share just a few of the numerous observations participants made about the impact of DeLeT on identity:

Aviva's praise for the DeLeT Program bordered on the poetic. She actually credited DeLeT with significantly impacting all four identities discussed in the interviews. She said,

> DeLeT had glued the secular [Israeli] and the Jewishness together. Because to me it was always divided, um, into two parts that have no connection and are not supposed to touch each other. And DeLeT brought it all together on purpose and, and, taught us, what a beautiful way to teach if we glue it all together and how everything can be integrated, and, um, how we can view so many things through Jewish values and Jewish texts. (First Interview, November 7, 2013)

When asked how DeLeT affected her teacher identity, Aviva stated,

[78] I will not highlight these perspectives in this section. I have referred to their issues more specifically in the previous chapters.

> It wasn't affected. It created it, um, for me! Because I learned how to be a teacher through DeLeT's eyes. And after I started teaching, and every time I, I was working with another DeLeT teacher, um, I felt that we had this language. . . . We have a different language. We speak the DeLeT language which is a whole world of itself. (Also First Interview)

Aviva continued to speak about numerous examples of how what she learned about teaching from DeLeT is put into practice daily in her teaching. She credited her DeLeT teachers not only with sharing these ideas and techniques with the students, but also modeling the "DeLeT approach" in their own teaching of the fellows.

Ruth spoke passionately while reporting that DeLeT is totally responsible for her teacher identity.

> Everything I know about teaching I learned from DeLeT [Laughs]. Like, everything, you know, like authentic assessment, and, you know, elements of effective instruction and, I mean, everything I do today I learned from DeLeT. (First Interview, November 3, 2013)

Interestingly, Ruth followed her year at DeLeT with three years earning her master's in Jewish education, also at Hebrew Union College. In this regard, however, she said,

> What makes me a good teacher right now is directly because of what I learned in DeLeT. And that I can specifically say is not from the master's. . . . The master's program is a lot more about my content knowledge and my, my, ah, sense of leadership and vision. (Also First Interview)

Similarly, Elijah, who followed the same two-part educational path as Ruth, also indicated that DeLeT prepared him for teaching, but the master's program gave him the content that allowed him to teach Jewish studies as well as a vision of the "larger system."

Roberta also spoke about DeLeT's impact on her identity as a teacher, but talked extensively about DeLeT's influence on her as a Jew. She indicated that "DeLeT was influential in just, through turning me on to thinking about my Jewish identity" (First Interview, October 21, 2013). In her second interview, she continued with this topic.

> DeLeT was paramount in how my thinking evolved as seeing myself as a whole Jewish person being able to, um, defend and explain my ideas. Um, I don't, some of it was from the teachers and how hard they pushed and how much they forced us to explore our own identities and be comfortable with our own questions. . . . I don't think on my own I would have become so comfortable in my skin had I not had a lot of work in the DeLeT Program sort of closely examining my own thinking and my way of being. (December 16, 2013)

Nancy, who commented that she did not grow up with a very strong Jewish background, credited DeLeT with helping her develop her Jewish identity and assisting her to find the space to bring together her two worlds: Science and Judaism. When she was asked to articulate how DeLeT facilitated her growth, she responded, "I definitely think DeLeT and the conversations we had as a group, helped me feel confident calling myself a Jewish educator, giving me content knowledge and also showed me that that was something I really cared about" (Second Interview, December 1, 2013).

Julia, a general studies teacher, was resolute in proclaiming herself a Jewish educator. She said, "I think that DeLeT always talks about integration and how you're able to see yourself as a Jewish educator, and, um, I always think about that" (First Interview, November 6, 2013).

Similarly Dina, who, as we have seen previously, resented DeLeT's efforts to impact her Jewish identity, did attribute her view of herself as a Jewish educator largely to DeLeT. She understands this to mean that "DeLeT has an idea of the ideal classroom that we would be teaching in that combines both Jewish and general studies in one classroom with the same teacher" (First Interview, October 19, 2013).

When asked how DeLeT affected her conception of her role as a teacher in a Jewish day school, Ruth responded,

> Um, it completely did. . . . It gave me a framework. You know, teaching me about what it means to be an integrated teacher. . . . I never would have known anything about that. It never would have crossed my mind were it not for DeLeT. . . . . Like, you know, the five norms, I guess, of DeLeT of like community, thinking of yourself as a Jewish educator, you know, kind of like gave me the framework for what it means to be a Jewish educator. . . . I didn't, I didn't really have a conception before. (First Interview, November 3, 2013)

In reflecting on the data discussed here as well as the additional quantity of data collected in this study, I cannot help but recall Danielewicz' "Pedagogy for Identity Development and her ten "structural and performative pedagogical principles" designed to help pre-service teachers develop a teacher identity (2001, pp. 139-176). I am further

reflecting on Alsup's 10 general themes that link to the development of teacher identity (2006, pp. 181-192). Both studies highlight, among other things, the importance of dialogue or discourse, reflection, and collaboration as aspects of a teacher preparation program that lead to a strong teacher identity. These elements, according to the evidence presented in this section, are certainly part of DeLeT's approach to teacher preparation. What is most interesting, however, is that participants mentioned these same components as impacting not only their teacher identity, but also their Jewish identity and their identity as Jewish educators.

Earlier in this section, I hypothesized that a solid teacher identity, in concert with a robust Jewish identity may be instrumental in developing a meaningful identity as a Jewish educator. While the data do not conclusively support or negate this proposition, what has been undeniably demonstrated is that DeLeT has successfully and positively impacted, to some degree, the teacher identity, the Jewish identity, and the Jewish educator identity of a majority of the graduates interviewed. A careful reading of the data will also show—as has already been suggested in Chapters 4 and 5, the findings on identity—that for these participants the boundaries between their various identities is flexible, malleable, and the identities themselves are interconnected in many ways. This reality, I contend, enables us to leave the hypothesis on the table as an open-ended question that has neither been confirmed nor denied.

In the next and final section of findings, I will explore what participants mean when they refer to themselves or others as Jewish educators.

The Definition of the Term "Jewish Educator"

The original research questions developed for this study focused on the concept of "Jewish educator." They directed the inquiry toward understanding to what extent the graduates of DeLeT view themselves as Jewish educators, how they define the term, and, for those who accept this identity, to what they attribute the development of this identity.

In Chapter 5 it has already been shown that the majority of those interviewed do see themselves as Jewish educators. In the literature, however, there is no generally accepted, normative definition of the term "Jewish educator" even though it is used liberally in scholarly and professional writing. Therefore, in this chapter I will turn the discussion toward an investigation of what the interviewees mean by the term when they use it. I will present both formal definitions provided by each participant as well as consider informal comments made by them throughout the interviews that shed further light on this issue.

Formal statements of the definition

One of the specific research questions developed for this study was "What do graduates of the DeLeT Program . . . mean by the term 'Jewish educator,' whether they think of themselves as a Jewish educator or not?"

To this end, every interviewee was asked the following question in the first interview after establishing whether they self-identify as a Jewish educator: "What is your definition of the term 'Jewish educator'? Please explain in detail." In the second interview I revisited this question as well: "In your first interview you defined the term

'Jewish educator' in the following way: (I read their definition to them). Do you want to say anything different about the definition today?"

For the sake of presenting a thorough view of the participants' understanding of this term, I will provide here each person's definition and include any changes they suggested in the second interview.

Aviva, whose first language is not English, gave a lengthy explanation of what the term means to her:

> It's creating every lesson with the material that you have, um, but at two levels. One level, one level is, um, [pause] is the discipline that you are teaching and then the other level is trying to see how you can, um, color in different, um, different shades that are connected to the Jewish world. So, if you're teaching math, or if you're teaching science, how can we, um, also color in some shades from Judaism. So, it's always teaching with a kind of, um, [pause] with your Jewish identity in mind basically. . . . You're always trying to make that world come alive in the students' eyes or the community's eyes. Um, and because it's who you are, it's the world you live, [pause] for you it's all connected. Everything you do you feel Jewish. . . . So, you teach with that in mind. (First Interview, November 7, 2013)

Dina's definition was immediately forthcoming, short and concise: "I think a Jewish educator is someone who is teaching Jewish children Jewish values. Um, and giving them Jewish knowledge" (First Interview, October 19, 2013).

Elijah, after a brief start that he did not like, stated that a Jewish educator is: "An educator who infuses Jewish values and content into their [sic] curriculum in an intentional way" (First Interview, November 4, 2013).

Joseph, who did not identify as a Jewish educator, ultimately declined to propose a definition. His thought process, however, is evident in his refusal to answer and contains an important perspective for consideration. When asked to define the term, he responded:

> I don't know that I could and I'm not trying to avoid the question. I'm just trying to think about it sincerely. . . . I could start with a basic premise, so a Jewish educator would likely have to be either someone who teaches in a Jewish day school or someone who teaches and is Jewish. Um, I don't know between the two that one necessarily makes you more of a Jewish educator or not. I think it's, I find it harder to accept that you have to actively be teaching Judaics to be a Jewish educator, and that you have those sort of sets and null-sets in there. I don't know that I could define it 'cause I would think it would mean something different to every person. And I am entirely comfortable with that. And, I think that DeLeT, as an institution, and I think most day schools are, probably, if push comes to shove, comfortable with that really broad flexibility as well. And I don't know that it lends itself to a concise definition. (First Interview, October 25, 2013)

Julia posited:

> My definition of a Jewish educator is an individual who educates Jewish children and teaches them the skills and values that they will need to become an effective leader in their community. And then I would have a little addendum about what we talked about: That [the Jewish educator would help students become] a Jewish leader or a leader in the community who is Jewish, or both. (First Interview, November 6, 2013)

Nancy, like several others, also focused on Jewish values and content:

> I guess like one definition could be that the teacher is Jewish, but that's not what I mean. Um, [whispers, "What do I mean?"] I guess I mean, an educator who infuses Jewish values and content in their curriculum in an intentional way. (First Interview, October 24, 2013)

In her second interview, Nancy reinforced her vision of intentionality and added the aspect of being a public role model.

> You know I think the biggest thing, really is intentionality. Like I said before. And, being explicit enough that your students also make those connections. It's, you know, it's not enough for me to do that, but for my students to see me in that way as well I guess is the key point. Cause it feels like it could be both a personal and a public identity. And . . . a big piece of it, I guess, I see as being a role model as well. So to be a role model, I have to be public. It has to be, you know, that your students see you in this way as well. (Second Interview, December 1, 2013)

Roberta's definition also introduced the idea of "role model" when she said:

> A teacher and a role model for Jewish learners, um, [pause] a teacher and educator for Jewish learners who seeks, um, [pause] to, to, um, enable learners to make their Jewish experiences meaningful and to find, um, and to use a Jewish lens for their experiences. (First Interview, October 21, 2013)

Robin struggled to define the term and admitted in her interview that she was not so sure she was comfortable with her definition:

> I think a Jewish educator is a person educated in education who knows how to teach, who knows what they're doing, who knows, you know, all that stuff—psychology and learning styles and classroom management—cause that's educator. And, um, somebody who is also, has a strong Jewish identity or a strong connection to Judaism in some way that can be reflected to their students. Someone who's passionate about teaching, but also about learning Judaism. . . . And, someone who is also knowledgeable enough to teach those things. You're definitely going to have to come back to that question [Laughs]. (First Interview, November 12, 2013)

In her second interview, when asked if she would say anything different about this definition, Robin said:

> Yeah. 'Cause I think in that definition and in my definition of an educator was limited only to the classroom. I didn't think of this until just now when you read it. But, there's other ways to be an educator. Like a parent is an educator. A rabbi is an educator. You can learn from everyone. So, that makes me like even question like the definition of an educator. If we're talking in the context of

> teachers in schools, or if we're talking about other types . . . Camp counselor can be an educator, for example. So they still have to know how to educate, but maybe not classroom management techniques, cause that might not be relevant to where the people are teaching and learning. I think it's definitely broader than just the classroom. That's something I didn't think about before. . . . The thing I still agree with for sure is like, if you're going to be a Jewish educator, you have to have a strong Jewish identity. That keeps, that's kind of like the theme we keep, we keep coming back to that in this conversation. But I think that's definitely necessary. (Second Interview, November 26, 2013)

Ruth felt she had a clear sense of the definition of Jewish educator when she quickly responded that

> I see a Jewish educator as someone who is Jewish and who cares about passing on teachings and values of Judaism to students—whether they are kids or adults. I think there are many different kinds of Jewish educators and that can be a teacher. It can also be, ah, a principal. It could be a camp director, um, it can be anyone who has influence over other people, basically. It can even really be a peer. Um, someone who sees himself passing on Jewish values and traditions and want to, like, further that in, um [pause] ah, who wants to influence other people to see themselves as Jewish, to take on more Jewish practices or to practice Jewish values in some way in their life (First Interview, November 3, 2013).

In her second interview, Ruth added that the Jewish educators purpose in passing on "their love of being Jewish or the passion for Judaism or the values of Judaism" has the

purpose of offering the student "a more meaningful life". (Second Interview, December 15, 2013)

Shulamit, at first, defined "Jewish educator" as "A person who views himself an influence on those around him or her, um, and someone who is committed to uncovering the mysteries of the world, in general." Later on in the same interview she added, "I think it is a person who is committed to teaching Jewish ideas and values [pause] in an authentic manner, however we define that" (Both quotes from First Interview, October 15, 2013).

Tamar concisely stated: "I guess a Jewish educator is a person who instructs, mentors, um, either in a, a Jewish institution or not. It could be any type of institution. And is imparting information about Jewish sources, Jewish rituals, Jewish ideals, beliefs" (First Interview, November 15, 2013).

Yael's definition included the concept that being a Jewish educator entails more than just working in a classroom:

> Someone who, first of all, works in Jewish education, whether that would be camp, religious school, day school, um, or any other supplemental education. But it's more than just being the classroom teacher. I think there's an administrative piece to being a Jewish educator, that it's big picture vision, um, rather than just within the classroom. (First Interview, October 28, 2013)

While the meaning of the term "Jewish educator" will occupy a central place in the final chapter, it will be helpful, at this juncture, to attempt to summarize the major ideas embedded in these 12 definitions.

- Seven of the definitions included statements that implied that a Jewish educator must be concerned with creating Jewish meaning, connections, and identity. Similarly, a Jewish educator shares his or her passion and love of Judaism with students.
- Seven people mentioned something about the Jewish educator having the ability and/or the desire to impart or teach Jewish content, knowledge, beliefs and ideas to students.
- Related to the teaching of content, three individuals specified the teaching of Jewish skills and Jewish practice.
- Six of the definitions included some statement about the Jewish educator being committed to teaching, modeling, or imparting Jewish values.
- Further connected to both content and values, two of the interviewees also focused, at least in part, on the Jewish educator being a role model for Jewish learners.
- Three participants highlighted the fact that the identity "Jewish educator" is not limited to the day school classrooms. It includes leaders in camps, youth groups, supplementary schools, etc. One person even argued that to be a Jewish educator in a school, one must have a role beyond the classroom.
- There are several other concepts that were mentioned only once or twice in these definitions, but the ideas are important to highlight for the continuation of this discussion later in this paper. These include
    - A Jewish educator always teaches with his or her Jewish identity in mind.

- A Jewish educator is intentional about infusing Judaism in all he or she does.
- A Jewish educator teaches students to become leaders.
- A Jewish educator teaches from a place of authenticity.

The next section of this chapter will explore some of the comments about the meaning of the term "Jewish educator" made by participants when they were not focused on creating a formal definition of the term. Before turning in that direction, however, I want to briefly revisit the perspective Joseph shared about defining this term. I cannot help but wonder what weight to give his unique point of view. Is the effort to find an agreed upon definition of "Jewish educator" unnecessary or even inappropriately limiting? This is something that must be considered in the discussion in the final chapter.

Informal Comments on the Definition of "Jewish Educator"

Each of the interviewees provided a formal definition of the term "Jewish educator" as shared in the previous section. Additionally, however, most of them also made comments throughout their interviews—in related and unrelated contexts—that can serve to shed additional light on their understanding of this term. A selection of these remarks will be included here.

In the very first interview I conducted, Shulamit shared thoughts on the meaning of "Jewish educator" that expanded the understanding a great deal. Something she said prompted me to ask her if a non-Jew could be a Jewish educator. Her immediate response was "Yeah." When I pressed her to explain further, she talked about a non-Jewish pre-school teacher her son had. She explained,

> He didn't come to Jewish education by his belief system, but he came to Jewish education from an intellectual pursuit. Um, and he taught Jewish values, and he used Hebrew language, and he taught about *chagim*[79], and my son 'til this day doesn't know he wasn't, he's not Jewish. I mean I knew he wasn't; he's not Jewish because he was studying to be a minister, but, um, he epitomized the values. I think the values was the number one, um, thing for me, you know. (First Interview, October 15, 2013)

Similarly, in talking about a non-Jewish third grade teacher with whom she works, Yael stated, "The way she embodies the Jewish values and teaches them even though they're not, even though it's not her religion, she, she is a Jewish educator" (Second Interview, December 12, 2013).

In my conversation with Ruth, I asked about non-Jews being Jewish educators. She agreed that non-Jews could identify as "Jewish educators." She further raised the issue of whether all Jewish teachers should be identified as "Jewish educators." She explained, "If you really knew a lot about Judaism and wanted to, wanted to pass on the values of Judaism, yeah, you probably could. And, likewise, there are also people who are Jewish who are not Jewish educators" (First Interview, November 3, 2013).

Based on these views, I suggest that the notion of "intent" is critical to these understandings of the meaning of "Jewish educator." Before looking at this issue specifically, however, it is important to note that eight of the 12 interviewees stated, without reservation, that a non-Jew could be legitimately identified as a Jewish educator.

[79] Holidays.

Three of the participants did not address this issue and one, Aviva, had many questions such as "Do Jewish educators have to know Hebrew?" or "Do they need to bring Judaism into the classroom as well?" (Both quotes from First Interview, November 7, 2013).

Aviva continued her exploration of the question of a non-Jewish Jewish educator without coming to a conclusion. Her discussion, however, introduced an additional perspective about the definition and the possible effect of intent. She said,

> I've learned that if you really take it [Jewish educator identity] seriously, if you take the whole definition of a Jewish educator seriously, and it's important to you, um, you understand that it's different than just being a teacher, or just being a Judaic teacher. Then it really, um, there is a real difference in how the students react to what you're teaching because students can either be knowledgeable about Judaism and that's it, and maybe most of them will be after they're done with Jewish day school education, but they can also be knowledgeable or less knowledgeable—it doesn't matter—but what's most important is that they will care about their Judaism and be proud of their Judaism. . . . Because if you're a Jewish educator, then you see that in front of you all the time, you will educate students that will learn how to care about Jewish identity. (Also First Interview).

As implied in Aviva's comment, part of the validity of the Jewish educator identity is tied to the teacher's intention to do more than teach the straightforward content of Jewish studies. At least five of the other interviewees (Joseph, Nancy, Roberta, Robin, and Ruth) agreed with this view as they discussed the issue of intent directly.

Nancy was very clear that "[t]he biggest thing really is intentionality." She went on to argue that this is not enough, however. "And being explicit enough that your students also make those connections. . . . So, to be a role model, I have to be public" (Both quotes from Second Interview, December 1, 2013).

Ruth also spoke extensively about her belief that intent is critical to the meaning of "Jewish educator." On the other hand, in her discussion of this issue, she also said the following:

> Like in DeLeT we obviously had a lot of intent in terms of what it means to be a Jewish educator and who you are and what you're passing on to students. But I think there are also people who, um, don't necessarily think introspectively, but are passing on Jewish values to kids. . . . they're not necessarily consciously know[ing] what they're passing on. Um, and I still think there are, they're people I can think of in my school who are Jewish who aren't necessarily actively passing on Jewish values or necessarily caring about the values in the school. . . . But there's something that makes them a Jewish educator. Like, because the result is still the same. They're still passing on Jewish values . . . they're helping the next generation feel strongly about Judaism. (Second Interview, December 15, 2013)

When asked to clarify this statement a bit more, Ruth said, "I think intent partially plays into it, but I don't think it could be like . . . unintentional, because it's not that it's unintentional. They're just not aware. . . .Without necessarily realizing it or you might be intentionally doing it" (Also Second Interview).

Focusing on several issues related to the definition, Yael made two comments that inform the discussion. First, she reinforced her view that there is a significant difference between a teacher of Judaism who limits his or her scope of interest to the classroom and a Jewish educator whose purview must be broader. "I really think that being a Jewish educator is more about big picture rather than the individual" (First Interview, October 28, 2013). She further expanded this viewpoint during her second interview when she suggested that there are several levels of "Jewish educator."

> I would sort of see a Jewish educator as two tiers: there is the classroom teacher who can be a Jewish educator; then there is the next level up with someone who is more involved in administration, um, with the big, with the real big picture vision ideas. Um, so, there's I guess, sort of two tiers. (December 2, 2013)

Yael also raised an additional issue by arguing that,

> I think it also, being a Jewish educator, it's not just how you see yourself, but how other people see you. . . . . I think it's something that needs to be earned through what you're doing. Um, it's a title that's earned. Just, just being a classroom teacher doesn't automatically make you an educator (Also Second Interview).

This viewpoint advances the question of whether the identity "Jewish educator" is valid if it is only a self-proclaimed identity. Alternatively, is it only authentic if others recognize that identity?

Although none of the other interviewees raised the concern about the self-identity vs. the recognition of that identity by others in the same way as Yael, both Nancy and Julia did make related comments. Nancy's relevant remarks about a role model having

"to be public" appear in full earlier in this chapter. Similarly, in talking about her students seeing "Jewish identity" in her eyes, Julia said, "Whether they can name it or not, that's what they're getting from me. That's a little piece of what they're taking with them" (First Interview, November 6, 2013).

Finally, although his views tended, throughout his interview, to be at odds with the opinions, ideas, and perspectives of the other 11 participants, I would be remiss if I did not also share comments Joseph made in his second interview. In expanding on his unwillingness to give a definition in the original interview, he said,

> I think it is something very flexible and very situation-dependent. And I don't feel—and I think as I said before—I don't think most day schools or other individuals are in a position to make the call or feel that it can be realistically narrowly defined. . . . I mean, I think people will come up with a definition of a Jewish educator and say, you know it has to be someone who integrates X into the classroom, or who has some regular reference to a particular aspect of religious belief, or aspect of using Hebrew, or aspect of Jewish heritage. But, I suspect if shown another classroom where that doesn't happen, people will be very hesitant to say it's not a Jewish educator or Jewish classroom. (Second Interview, December 2, 2013)

It is obvious from the two previous sections that the development of a definition of "Jewish educator" is not a simple or straightforward matter. Clearly, that must be one of the reasons that there is not an agreed upon understanding of this term in the literature or generally in the field of Jewish education. At this juncture, however, I will attempt to

suggest some themes that can be extracted from the definitions and other views of interviewees in this study. These will be presented here and discussed further in the final chapter of this paper.

Themes Helpful in Understanding the Term "Jewish Educator"

Based on the definitions and other comments provided by interviewees in this study, the definition of the term "Jewish educator" could include elements[80] reflecting,

- the educator's intent to help students learn Jewish content, including knowledge of rituals, practices and beliefs
- the educator's intent to help students discover the worth of Jewish values in their lives
- the educator's intent to help students make connections to Jewish living, traditions, and ideas
- the educator's personal commitments to his or her own Jewish identity, his or her passion about teaching and his or her passion about Judaism
- the educator's intent to help his or her students discover their own Jewish identity.
- the educator's intent to be a role model as a Jew and a human being
- the educator's understanding that the purview of a Jewish educator extends beyond the classroom
- the understanding that the locus of work for a Jewish educator may take place in many formal and informal educational settings

[80] It seems that, with slight changes in wording, these themes might also apply to the definitions of educators in other religiously-based settings and, perhaps, other mission-based contexts as well.

- that it is possible for a non-Jew to be identified as a Jewish educator

Having proposed these nine factors for consideration in developing a working definition of the term "Jewish educator," I will now turn to several of the comments of interview participants that may bring some of these components into question.

In her second interview, Ruth made it clear that she believes that the intent of the teacher to be a Jewish educator is critical to that identity. However, as she talked, she also argued that the "unconscious" (which she distinguishes from "unintentional") efforts of a teacher do not disqualify them from being considered a Jewish educator. This is especially true if the result is that students develop a Jewish identity due to the teacher's efforts (see the quote from Ruth on p. 202). This actually raises two questions that must be considered:

1. Can the intent be present, even if it is not at a conscious level? To put the question another way, can a teacher be unaware that they have an intent to affect students in a certain way? Admittedly this is an unusual question, but it was implied by one of the participants and I believe it is worth preserving.
2. If a student develops a Jewish identity or a connection to Judaism as a result of a teacher's efforts and that the teacher had no intent to affect the student this way, should that teacher be called a Jewish educator?

Yael raised an issue when she maintained that the Jewish educator identity must be "earned" and is dependent on how others see the teacher (see the quote from Yael on p. 203). So, in developing the definition, it will be important to consider the question: Is it

sufficient for the identity *Jewish educator* to be a self-identification or must others affirm that identity as well?

Finally, the last problem that should be considered in the efforts to define this term is the one raised by Joseph. Is it meaningful to define the term "Jewish educator" and is it possible to do so? Is the term actually one that exists only in relation to the context in which it is used or can it have an absolute meaning?

In this section of this chapter I have suggested potential elements that I will consider in developing a definition of "Jewish educator." I have also put forth important concerns with some of these elements and the entire notion of creating a definition. In the final chapter of this paper the discussion of this issue will be continued.

What Have I Learned in this Chapter?

In the beginning of this chapter, based on the work of Alsup (2006), Danielewicz (2001), and Feiman-Nemser (1992, 2001, 2008a, 2008b, 2011, 2012), I explored to what extent and in what ways DeLeT has impacted the various identities of the participants.

Rooted in the participants' own words, I have demonstrated that DeLeT did have a significant impact on the teacher identities of nearly every interviewee. I further learned from their comments that this was, in part, a result of DeLeT utilizing some of the same methods suggested by Alsup, Danielewicz, and Feiman-Nemser. Furthermore, a number of the interviews also showed that these very approaches also had an influence on the Jewish identities[81] and the Jewish educator identities of a number of the interviewees. I

[81] There are, of course, caveats to this claim about influencing Jewish identity. In the previous chapters I shared data from Dina, Joseph, and Shulamit that contradict this claim. In that context, I suggested that there might be certain types of people for whom it is counter-productive for DeLeT (or another similar program) to make efforts to influence Jewish (or other religious) identity.

would, therefore, suggest the extension of the three scholars' views that teacher identity can and should be influenced in teacher preparation programs. Specifically, I am asserting that in a Jewish teacher preparation program such as DeLeT, it is also possible to help students formulate maturing Jewish identities and Jewish educator identities using some of the same methods as for teacher identity. Although I do not have specific data on other religious or mission-driven teacher preparation programs, I would also suggest that those programs can also extend the impact on identities that are relevant to their needs as well.

Unfortunately, once again, the data gathered did not lead to any conclusion about my hypothesis that a strong teacher identity and a strong Jewish identity are possibly instrumental in helping to develop a Jewish educator identity. What was uncovered, however, supported the findings in previous chapters that the boundaries between the various identities studied are not absolutely demarcated and that the various identities interact in an ongoing basis.

This chapter concluded with a lengthy discussion of one of the major foci of this research: The definition of the term "Jewish educator." This term is used throughout professional and academic literature, however, there is no accepted, conventional understanding of exactly what it means.

It would be presumptuous of me to proclaim a definition for this term that "the field" would be expected to accept. I am, however, confident that the list of elements of "Jewish educator" gleaned from the definitions provided by interviewees—the majority of whom consider themselves to be Jewish educators—and which I have listed above, can

provide some direction for the development of a working definition. While I will have to consider the important and interesting issues raised in some of the interviews—e.g., Joseph's reluctance to define, whether a non-Jew can be a Jewish educator, whether "Jewish educator" is a self-identity or must be acknowledged by others, and the role of "intent"—I will present such a definition in the final chapter of this paper. To emphasize again, however, this will be a "working definition." I hope both scholars and practitioners will address this effort so that we, collectively, continue to sharpen the meaning of this concept that is so important to the work of preparing teachers for Jewish schools.

In the next and final chapter of this paper, I will synthesize and highlight the important learnings from the three chapters of findings, suggest a working definition of the term "Jewish educator," and make recommendations for future research.

Chapter 7

What Have I Learned from this Research?

A Constructivist Introduction

Rather than using the usual title for the last chapter of this dissertation, something like "Conclusions and Recommendations," I have entitled these final words "What I Have Learned from this Research." This is quite intentional.

As the reader may recall, in the paper's introduction, I discussed my personal commitment as an educator to a constructivist theory of learning and its practice. I understand learning as ultimately the responsibility of the learner, and that the job of a teacher is to facilitate this process by offering activities that give learners opportunities to make meaning.

As a result of this philosophical stance, as well as growing from my experience as a constructivist practitioner, I am loath to make pronouncements about *the* meaning of the copious data uncovered by my research. Were I a radical Constructivist, in fact, I might even argue that all I should do is present uninterpreted data and leave it to the reader to understand its meaning for him- or herself. Obviously, after reading the previous chapters, it will be understood that I did not do this. Instead, I attempted to take great care to frame my findings as personal "learnings." I hope that this was clear and I apologize for any lapses into "pronouncements."

With this as background, I am confident that the meaning and implications of this chapter title are understood. As I present summaries of what I have learned from this project and suggest additional findings below, I want the reader to be assured that it is my

intent that the real work of interpretation rests with each person who reads this paper. My goal is to share data, together with what **I** have learned in order to motivate others to find their own meanings, make their own conclusions, and carry my research to the next levels.

Having laid out these principles, I look forward to this opportunity to communicate my learning and contribute to the discussion of the identities of teachers in general and teachers in Jewish day schools in particular.

In this chapter, I will briefly review the purpose and research questions upon which this study was grounded. I will then thematically summarize my learning from the findings, as well as discuss the meaning I have extracted for myself from those findings. Finally, I will make recommendations for further research that grows out of my new knowledge.

Purpose and Research Questions Reviewed

In the rationale for this study I stated that, as an educational leader, administrator and teacher educator, I have a great interest—based on the research findings of others as well as my own experience—in the extent to which understanding the identity or identities of teachers can facilitate successful, satisfying, and long professional careers for educators. Therefore, the purpose of this case study is to examine the extent to which teachers in Jewish day schools self-identify as teachers, as Jews, and as Jewish teachers/ educators, to what they attribute the development of the various identities, how the identities interact, and how such identifications shape their beliefs about teaching and learning.

This purpose is set within the frame of similar work on teacher identity going back to Lortie (1975/2000) and continuing with others who see the development of teacher identity during teacher preparation programs and afterward as critical to teacher success, satisfaction and retention (Alsup, 2006; Danielewicz, 2001; Feiman-Nemser, 1992, 2001, 2008a, 2008b, 2011, 2012). The study I have conducted, however, goes beyond looking solely at teacher identity and examines other elements of identity that impact the educator. It is my belief that even though this case is focused on specific elements of identity relating to teachers in Jewish settings, learning about these additional aspects will inform the conversation about general teacher identity as well. After all, even though one teaches in a public school, it is unrealistic to assume that personal components of his/her identity are left at the classroom door.

The specific questions that framed this research were:

1. How do graduates of the DeLeT Program at Hebrew Union College and Brandeis University, who have been teaching at least one-half time in the classroom for at least one year, describe their:
    - Teacher identity
    - Jewish identity
    - Jewish teacher identity
    - Jewish educator identity
2. To what do these graduates attribute the development of the their identities?
3. How do these graduates understand any relationship(s) between and among these identities?

4. To what extent do graduates of the DeLeT Program at Hebrew Union College and Brandeis University, who have been teaching at least one-half time in the classroom for at least one year, think about themselves as "Jewish educators"?
5. What do these graduates mean by the term "Jewish educator"?
6. For those graduates of DeLeT who see themselves as Jewish educators (in Question 1), to what do they attribute their development of this identity?

With this as background, I will now turn to a discussion of what I have learned throughout this study.

What I Have Learned about the Identities of Teachers

In approaching this focal issue of what I have learned about the identities of teachers, I will begin by individually discussing what the research has led me to understand about the participants' teacher identities, Jewish identities and Jewish teacher/educator identities. In conjunction with each of these, I will also indicate how the interviewees understand the way in which each identity developed for them. I will further highlight any special issues that emerged related to each of the identities.

Clearly, centering this initial section on each of the identities as separate elements will provide me with an opportunity to coherently share my "learnings" in a way that is clear and linear. However, it is obvious that these separate aspects of identity do not actually stand alone; they, in fact, interact with each other in iterative fashion. Thus, in the next section of this chapter I will discuss the interrelationships of the identities. Finally, I will address my hypothesis that argues that Jewish educator identity is the result of authentic teacher identity and Jewish identity.

My Learning about Teacher Identity

To begin, I found that nearly all of the individuals in this study embraced a teacher identity without expressing limitations. Of those who identified as "teacher," the majority also clearly stated that it was the DeLeT Program that led them to thinking about themselves in this manner. When asked to identify the specific aspects of DeLeT that facilitated their growth in this area, they identified, in addition to classes and the internship experience, many of the types of activities advocated by Alsup (2006) and Danielewicz (2001): structured and unstructured conversations, journaling about teaching and learning, and modeling by teachers and mentors.

These findings, which support the research and assertions especially of Alsup, Danielewicz, and Feiman-Nemser, have taught me that "teacher identity" can be "learned" or, at least, begin to be developed in the context of a teacher preparation program. I also would argue that DeLeT is shown in this research to be a program that has successfully facilitated teacher identity growth for its graduates.

My Learning about Jewish Identity

I found it most interesting that the same 11 of 12 interviewees who embraced a teacher identity also identified themselves on the spectrum of Jewish identity. I am not prepared to make a claim regarding this, but I will venture a supposition that this has something to do with the fact that many of the students come to DeLeT with an intent to have a career as day school teachers. I, therefore, wonder if people with this intent are especially open to developing both as teachers and as Jews.

Jewish identity, however, was not simply a matter of a straightforward label. In keeping with the overwhelming evidence in the literature on Jewish identity as discussed previously, this part of the participants' identity is multifaceted and was expressed along with many qualifications such as: Orthodox, Conservadox, Conservative, Reform, cultural, secular, Israeli, religious, etc.

When asked about the development of their Jewish identities, the two responses with the highest frequency included family members and DeLeT. Other sources of Jewish identity mentioned were day school attendance, going to Jewish summer camps, and visiting or living in Israel. What is notable, though, is that when people talked about the ways in which DeLeT impacted their Jewish identity, they referred to many of the same activities that influenced teacher identity (structured and unstructured conversations, journaling, etc.), and they mentioned "integration" as an element of DeLeT that impacted their Jewish identity.

One important aspect of my learning from this research grew out of the reality that three of the participants expressed frustration and anger over DeLeT's attempts to influence their Jewish identity. As the reader will recall, I have designated these three people as "religious outliers" on the spectrum of Jewish practice. Two of the individuals who expressed unhappiness with this are the most "traditional" of the interviewees in terms of Jewish practice (and probably belief, but this was not a focus of our conversations). The other person who was dissatisfied with this part of DeLeT can be characterized as "least traditional" in terms of background and current Jewish practice. Because of the strong emotions expressed by these people, I would suggest that "mission-

driven" teacher preparation programs (Jewish, other religious, and secular programs with a strong mission commitment, e.g. social action) consider the following actions:

- Look carefully at the mission-related backgrounds of students entering the program and understand the status of the mission-identity with which they enter.
- Consider the possibility that some people have mission-identity that is suited to the goals of the program before they begin.
- Consider the possibility that others are so far from the mission-identity that they may not be appropriate for acceptance to the program.

Despite the concerns regarding these "outliers," it bears repeating that, like teacher identity, Jewish identity can be developed, for some, in a teacher preparation program in general, and, specifically in DeLeT.

In exploring the Jewish identity of DeLeT graduates, two other important questions emerged. I learned that both of these impacted Jewish identity issues as well as other identities examined herein. The first is in regard to the relationship between identity and whether the teacher is teaching Jewish studies or general studies. While the majority of interviewees expressed a commitment to integration as a fundamental approach to teaching in Jewish day school, a number of them expressed how difficult it could be for general studies teachers to exhibit this identity in the classroom given the pressures of the curriculum. There was further a clear understanding expressed that this is much easier for Jewish studies teachers. Given that many Jewish day schools would ascribe to the importance of teachers being role models, I would argue that this is an issue that must be examined by the day school community. How can schools make it possible for Jewish

general studies educators to fully embrace and express their Jewish identity in their roles in the school? These questions will be touched upon again under the heading "Recommendations for Further Research."

The second concern discussed at some length is the impact of Israel on Jewish identity. This was a major focus for some of the interviewees and several of the others mentioned it as well. This complicated matter is certainly not the same issue for everyone. For example, Israelis seem to view Jewish identity differently than North Americans; North Americans who make *aliyah* have one experience, while North Americans who study for a period of time in Israel have another; and those who visit Israel (or never have) experience the influence of Israel even differently. Additionally, since Israel is a constant presence in Jewish day schools, it is regularly a part of one's teaching experience. What I learned is fairly clear: It is nearly impossible for a teacher in a Jewish day school to avoid having to deal with Israel and its impact on teaching; it, inevitably, touches, as well, on the teacher's personal Jewish identity. The importance of Israel will again be discussed later in this chapter when I make recommendations for further study.

My Learning about Jewish Teacher/Educator Identity

In the original research questions, I asked, in general, how graduates of DeLeT describe their Jewish teacher identity and their Jewish educator identity. I also put forth a hypothesis that a Jewish educator identity is a product of solid teacher identity and Jewish identity. In this portion of this chapter I will explore these aspects of identity, which I would assert are vital in fulfilling the mission of Jewish day schools.

One important insight presented itself fairly early in the interview process. It became evident to me that distinguishing between Jewish teacher identity and Jewish educator identity would become an impediment to the kind of thick descriptive conversations I hoped the interviews would elicit. While I continue to maintain that Jewish teacher identity is more narrowly defined than Jewish educator identity, it did not serve the fundamental purposes of this study to remain committed to this differentiation. Nine participants simply could not easily make this distinction. I, therefore, for purposes of the study, gave up on parsing these identities this way and allowed for interviewees to treat the terms—and these identities—as one.

In talking with participants about their Jewish teacher/educator identity (the phrase I will now use to describe this element of identity), 8 of the 12 people unhesitatingly identified themselves as a "Jewish educator." Three of the additional four interviewees ultimately identified in this way, but with parameters set around their understanding. These limits, related to the two problems individuals raised in regard to Jewish identity, centered around differences for teachers who teach in Israel vs. the United States, and also the problem of the difficulty of feeling like a Jewish educator when teaching general studies. As expressed, even for people who definitely identify as Jewish educators, certain realities can block this feeling on a day-to-day basis. It is interesting that some of the same obstacles to living out one's Jewish identity in the classroom are also issues in terms of Jewish educator identity. This will be addressed again when I discuss my hypothesis later in this chapter. I can assert, at this point,

however, that this does again speak to the fluid relationships between the various identity elements.

When asked about the roots of the participants' Jewish educator identities, nearly everyone credited DeLeT with facilitating their development of this identity. In sharing additional specifics of DeLeT's support in this area, the program's teaching of a philosophy of integration again became central. As a result of the copious data on this, I would argue that the teaching of integration (as defined earlier in this paper) is a formative element in developing an identity as a Jewish educator. I understand this to mean that when one is invested in integration, one makes clear connections between her or his Jewish identity and the rest of his or her life. Since the purview of "Jewish educator" as I have defined it is broader than the classroom—including the life of the school and beyond—the connection is clear in my mind.

The perspective just articulated is supported further in the analysis of the tensions, dilemmas and contradictions discussed in Chapter 5. Participants shared conflicts in their Jewish identities and their Jewish teacher/educator identities as a result of intermarriage and when their personal Jewish identities were not in sync with the school's stated mission or "identity." I maintain that this, once again, speaks to a relationship between Jewish identity and Jewish educator identity.

One final aspect of my specific learning from the consideration of the individual identities grew out of my exploration of Communities of Practice as defined by Wenger (2006) and Professional Learning Communities as understood by Easton (2008). I looked at these professional learning opportunities in the context of Feiman-Nemser's (1992,

2001, 2008a, 2008b, 2011, 2012) claims (with which I agree) that the development of teacher identity (and I would argue the development of the other identities I have discussed as well) cannot be adequately facilitated within the limited context of teacher preparation programs. It must also be part of a comprehensive and lengthy teacher induction process in schools. In actuality, some of the interviewees "reached" to identify a CoP in their schools. What stood out in stark contrast was the number of participants—even some who had been out of school for some time—who saw the DeLeT community as their true CoP. This speaks to the power of the DeLeT experience, which has certainly emerged from the interviews in a variety of ways. I would further suggest that the learning from this should inform other teacher preparation programs. I will address this later as I suggest areas for further research.

My Learning about Relationships Between and Within the Identities

In the third research question I asked, "How do these graduates understand any relationship(s) between and among these identities?" This question was not included in the original list of research questions, but fairly early in my conversations with participants, it became clear to me that this theme was of importance to the interviewees and to this study. In fact, since it became so obvious that the boundaries between the various identities was so blurry I would argue that pursuing these relationships is at least as important as understanding the three identities individually and separately.

As I worked with these thoughts, I developed a hypothesis that I introduced in Chapter 5, the second chapter of findings. This hypothesis emerged largely from my discussions with the interviewees. There I suggested "that in order for an educator to

develop an identity as a Jewish educator, it is necessary for him or her to have first constructed for him- or herself a teacher identity and a Jewish identity that feels authentic to him or her." This hypothesis, however, was not only based on the interviews with graduates. It also grew out of my efforts to synthesize the work of McAdams and Cox with that of Côté and Levine as detailed in Chapters 2 (Literature Review) and 5 (the second chapter of findings).

However, as I analyzed the rich and plentiful data on the relationships between the identities, I was not able to conclude that the hypothesis I proposed is *necessarily* supported by the findings. On the other hand, the findings do not conclusively null this hypothesis either. As I stated at the end of Chapter 5, the data simply do not point to a linear or developmental relationship between the identities as might be advocated by McAdams and Cox. Instead, I suggest that the perspective of Côté and Levine is closer to my findings. They argue that identity is the result of the interaction of psychological/internal and sociological/external factors. I would now suggest that the three elements of identity in our study do interact in that cyclical and iterative fashion and that this is a very important factor in understanding teacher identity.

While a hypothesis that can be neither supported nor denied by the findings might be a frustration for some, I would suggest that it has been a blessing for me. Considering its possibilities has caused me to conceptualize a very important learning for myself and for others to consider.

Specifically, in Chapter 4 I argued that the data suggest that for teachers in Jewish day schools, the lines between teacher identity and Jewish identity are not fixed. The way

a teacher understands the process of teaching and learning (e.g. integration) can have a profound effect on Jewish identity as expressed by a number of the participants. Conversely, one's Jewish identity guides what and how teachers teach in the classroom and beyond. In listening to the interviewees, it often was impossible to determine where one of these identities ends and the other begins.

I have already discussed the difficulty in distinguishing Jewish teacher identity and Jewish educator identity and will not revisit that issue here. But it is vital to understand that even the merged identity "Jewish teacher/educator identity" has boundaries that are as ambiguous. Examples of this can be seen throughout this paper when, for instance, participants discussed confusion over this identity based on whether they are teaching general studies or Jewish studies and whether they are teaching in a North American day school or in Israel. In each of these examples teacher identity and/or Jewish identity play a role in whether one can think of him- or herself as a Jewish educator. In the other direction, the fact that one thinks of her- or himself as a Jewish educator was the source of a Jewish identity crisis for several who married non-Jews.

In a further attempt to visualize this issue more clearly, I created the diagram that follows on the next page. The basis for this illustration is a Venn diagram showing the relationships of the three identities studied within the context of the major various interacting organizational and cultural elements that have potential impacts on the identities.

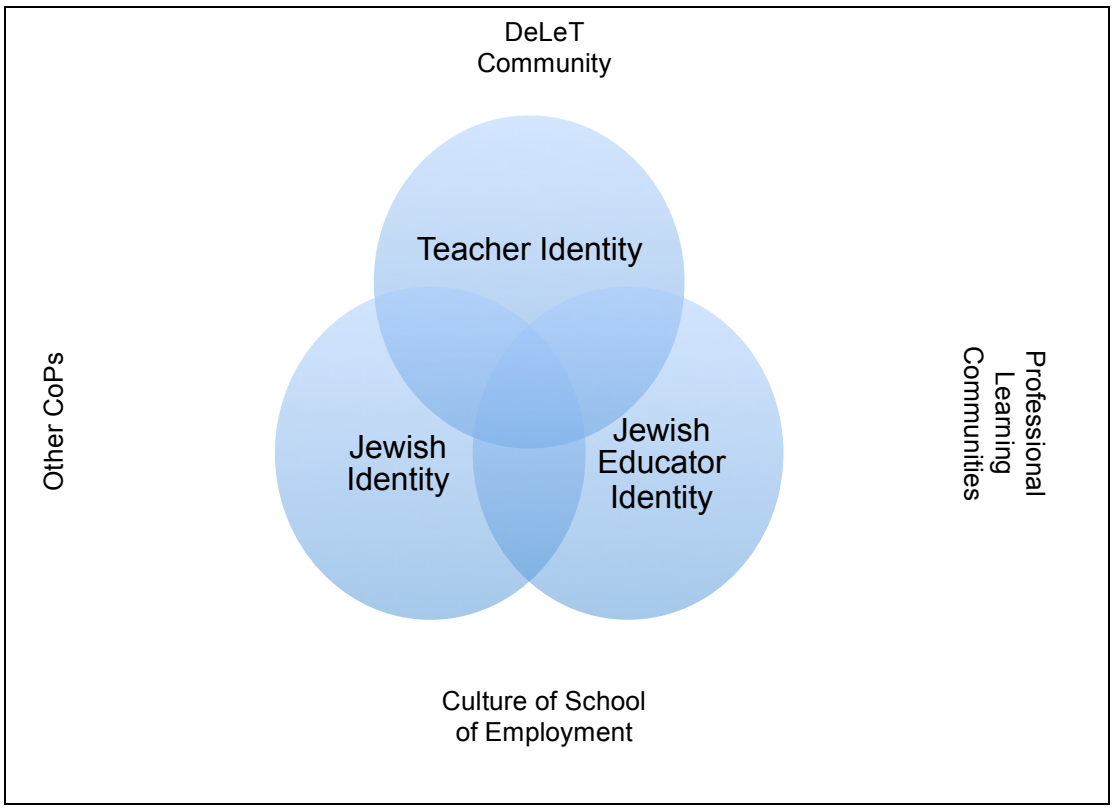

Figure 2. Relationships among three forms of identity in organizational and cultural contexts.

After creating this template I thought that it would be illustrative and instructive to create a separate Venn diagram to describe the relationships among the various identities of each participant in this study and the contexts that impact on them. In beginning this exercise I found that my initial "picture" of the first individual showed that the three identities nearly overlapped completely. A sketch of another person actually only included a teacher identity and I removed the other circles. Other "first drafts" looked more like the template above with varying overlaps.

As I continued to work on this approach to understanding the data, I realized that, in addition to moving the overlapping parts of the diagram to reflect the relationships of

the identities of the participants, I would also have to change the sizes of the actual circles for each identity to reflect what seemed to be the relative importance of that element to the person. Additionally, I would have to adjust the contextual elements as well.

In going further with this effort, one thing became clear to me. Any picture I would create could not adequately represent what I was learning from the data about the participants. Namely, identity is simply not static and the relationships between and among these identities are even more dynamic. One of the best examples of this reality is Aviva's Jewish educator identity in the United States vs. her identity in Israel. Which picture is the correct one for her at what point in her life or career? Add to this reality the changing contexts over time and place and it becomes virtually impossible to create a meaningful picture.

I would argue, however, that this false start taught me a great deal. Through this exercise it became clear from these illustrations that the three identities I have been studying interact in a constantly changing ways and that they are, at least, somewhat interdependent. While it is certainly possible to define and conceptualize the identities as separate elements for the purpose of convention, once they live in the real world they exist primarily in dynamic and mutable relationships. This understanding would certainly explain the confusion between and within identities expressed by various participants as indicated throughout this paper.

I would argue that this learning contributes to a greater understanding about teachers in Jewish day school settings and is especially valuable for those who are

responsible for Jewish teacher preparation and teacher induction programs. I would further assert, however, that, although the specifics of the circles in the Venn diagram would be different, this is also important for those involved in any teacher preparation or teacher induction program.

In reference to the work of Alsup, Danielewicz, Feiman-Nemser, and others, the critical importance of teacher educators attending to the development of teacher identity has been related to throughout this paper. These researchers have argued that to ensure a secure professional identity, teacher educators must provide opportunities for students to establish maturing teacher identities. What seems to be absent from these works, however, is an acknowledgement of the impact of other elements of the individual's identity on teacher identity. What influence does the student-teacher's religious, national, and cultural identities—to name just several of the possibilities—have on teacher identity and vice-versa? What does the teacher educator need to know and understand about these various other identities so that she or he can help students mature into a professional identity? In short, the teacher educator must consider the concept of the ever-changing, dynamic relationships between and within the various identities the student brings into the door. It is not sufficient to work with Lortie's "Apprenticeship of Observation" as a single starting place from which to launch a teacher identity.

To sum up, what I did not see in Alsup, Danielewicz, and other works on teacher preparation is attention to the other "identities" that impact on teacher identity and on which teacher identity influences. I would argue that this expansion is necessary—not only in a Jewish educational setting, but also in any setting—in order for teacher

educators to fully understand the students with whom they work and how to best help them develop as professionals. I would, therefore, urge teacher educators and educational leaders to consider all of the identities that teachers bring to their work to ensure that the ongoing efforts to build a teacher identity (or in the case of DeLeT, Jewish educator identity) have abiding effects.

Having synthesized what I have learned about the various elements of the identities of teachers in Jewish day schools and having extended our learning to include teachers in any setting, I will now return specifically to a discussion of the meaning of the term "Jewish educator," an issue that is also central to this research.

A Proposed Definition of the Term Jewish Educator

As I have made clear throughout this paper, the term "Jewish educator" is used liberally throughout the academic and clinical literature in the field of Jewish education. As previously quoted, the DeLeT Handbook suggests that it helps fellows see themselves as Jewish educators. I have also shown that DeLeT has been quite successful in meeting this objective based on the reports of the program's graduates.

This goal to produce Jewish educators becomes problematized, however, when it is understood that there is no normative definition of this term that has been accepted by the "field." I would, thus, argue that it is necessary to develop a definition of this term for several reasons:

1. Jewish teacher preparation programs that make claims to help their graduates see themselves as Jewish educators (like DeLeT) will have a clear

understanding of what this term means and, therefore, can develop their curriculum and program toward that specific end.

2. If Jewish teacher preparation programs are clear about the vision of their graduates through embracing this definition, people who are interested in living out that vision may be more attracted to these programs.
3. In the recruitment and admissions activities of teacher preparation programs, this definition can be a source of conversation through required essays and/or interviews, thus allowing admissions committees to assess the match between candidates for the program and the program's vision.
4. A widely accepted definition of the term Jewish educator could be the source of conversation within and among Jewish day schools which potentially would help them focus on their vision of the teachers they wish to have on staff. I would further argue that such a vision of teachers would have impact on the day schools' vision of the graduates they hope to produce as well.

This thinking was the motivation for the development of the research question, "What do these graduates mean by the term 'Jewish educator'?" This became a source of much conversation—both with those who identified as Jewish educators and those who did not—in the interviews with participants. While most of them were surprised to be asked to define the term "Jewish educator," each of them had a great deal to say about the topic. I learned much from their views and extracted from their words nine elements that could contribute toward definition of "Jewish educator."

Combining these elements and the experience I have had as a Jewish educational leader for four decades, I developed the following working definition:

A "Jewish educator" has a strong personal Jewish identity, a firm teacher identity, and sees him- or herself as a "Jewish educator." Ideally, others describe her or him this way as well. He or she is also skilled in the methods of formal and/or informal education. She or he may be employed or volunteer in one or more of the many types of institutions and settings—classroom and otherwise—associated with educating Jews and others about Judaism. The "Jewish educator" sees him- or herself as a role model for Jewish living and others also recognize this.

A "Jewish educator" is passionately dedicated to helping others:

- *learn and understand Jewish content (e.g. knowledge, rituals, beliefs);*
- *learn, understand, and live Jewish values;*
- *explore and cultivate a constantly emerging and maturing Jewish identity.*

Ultimately, the "Jewish educator" sees his or her most important and intentional role as empowering others to discover meaning in Judaism to the end that they will commit themselves to lifelong Jewish learning and a Jewish way of life.

If the reader is thinking back on the various elements of the definition listed in Chapter 6, it will be obvious that one of these elements is glaringly missing from my

working definition. Namely, even though the overwhelming majority of participants indicated that a non-Jew could be a Jewish educator, I have not overtly included this in the definition.

While most of the definition does nothing to exclude a non-Jewish person from considering him- herself to be a Jewish educator, at the beginning of the definition I did state—based in large part on the statements of participants—that "*A 'Jewish educator' has a strong personal Jewish identity*." While I would never argue that a non-Jew could not possibly have a strong personal Jewish identity, I would suggest that it is not the rule. Since I—and many of the participants—feel that the Jewish identity element of a Jewish educator identity is vital to an understanding of the term, I determined that I would not directly include non-Jews within this definition. I am well aware that this decision is in marked disagreement with the data from the interviews and I am willing to "own" the choice I am making. Clearly, readers are free to disagree and argue the opposite position on this judgment call.

That being said, however—and in agreement with the majority of the interviewees—I do feel that it is possible for non-Jews to be included within most of the confines of this definition. I have even personally known some non-Jewish teachers in Jewish day schools whom I would call "Jewish educators." What I did not choose to do, however, was to make this part of the proposed normative definition because of the importance of a Jewish identity to the definition. So, I believe, that my definition does not necessarily exclude non-Jews who meet most of the criteria, but it does not see non-Jews as an integral part of the understanding of the term.

The final point I wish to make regarding this proposed definition is that I disagree with Joseph's assertion that a definition of "Jewish educator" cannot be meaningfully stated. After giving his position serious consideration, I continue to hold that such a definition is an important contribution to the efforts of those who are engaged in working in the area of Jewish education—scholars, practitioners, and community leaders.

In closing this section, I will again state clearly that this definition is a working definition that is proposed for the "field" to consider. It is my hope that it will stimulate conversation and further research that will help refine the meaning of this term that we in Jewish education use so liberally. As the discussion proceeds, additional learning about identity relating to Jewish educators will occur and the learning will be enhanced.

Recommendations for Further Research

This research contributes to understanding the identities of teachers who teach in Jewish day schools. I have shown the ways in which the individuals in our "case" view the various elements of their identities, how they believe they developed these identities, and what the identities mean to them. I have further demonstrated the importance of considering to what extent and in what ways the various identities interact and impact each other in an iterative fashion.

I have argued that it is vital for teacher educators—in Jewish teacher preparation programs, in other mission-driven teacher preparation programs AND in all other teacher preparation programs—to consider the many and varied identities that their students bring to the door of the program. In this way, the teacher educator programs can deal

more holistically with the person the teacher is becoming and the teacher the person is becoming.

Further, I have also made an original contribution of a working definition of the term "Jewish educator" for other scholars to consider and refine. I believe that this definition reflects the "big picture" of my research. Namely, the identity of a teacher—in this case the Jewish educator—is multi-faceted and complex. It is made up of many parts and the relationships of those parts continually change and mature as the teacher's identities grow and develop.

Aside from what my research has actually shown, it has also raised many questions that are worthy of further consideration. I will, therefore, make some recommendations for future research at this point.

The first recommendation grows from the lengthy discussions in this paper about the multiple effects of Israel on the various forms of identity. I believe that this issue is of primary importance for those who teach in a Jewish day school. As previously indicated, most Jewish day schools have a significant curricular component on the relationship Jews have with Israel. Additionally, celebrations of Israel Independence Day and other Israel-related observances take place in those same schools. It is, therefore, virtually impossible for any teacher in many Jewish day schools to be disconnected from Israel.

Obviously, the teacher's attitude about Israel affects how he or she deals with Israel curriculum and/or Israel celebrations. The teacher's approach to Israel is based on many factors including his or her knowledge of Israel, any direct experiences of living there, studying there, or visiting the State. Additionally, indirect experiences of Israel

through stories, the news, and friends' experiences also have an impact. Furthermore, as has been demonstrated by this research, Israel experiences of various types can profoundly affect Jewish identity, Jewish teacher/educator identity and even teacher identity.

This cycle of identity influencing teaching and teaching impacting identity has serious implications in terms of Jewish day school efforts to provide opportunities for students connect with Israel. While there are various studies on the effects of Israel on identity (Auerbach, 2001; Hassenfeld, Winter 2013; Liebman, 2003), there is insufficient understanding of the connections between Israel experiences and the specific identities of teachers.[82] I would, therefore, recommend that future research be conducted to learn to what extent the various identities of teachers in Jewish day schools are affected by the different kinds of experiences they have had with, about and in Israel. Further, the exploration should also include the influence such impacts have on teachers' approaches to teaching Israel in the formal classroom setting as well as informal learning opportunities in the rest of the school.

The second area in need of research arising from this study relates to the finding that general studies teachers reported that they found it much more difficult to express their Jewish identities and their Jewish teacher/educator identities in the classroom. Even those general studies teachers who said that they had a very great desire to integrate and make their classroom a "Jewish classroom" shared frustration over finding the time and opportunities to do so. Jewish studies teachers, on the other hand, quite seamlessly were

[82] One very recent article (Backenroth & Sinclair, 2014) begins to discuss issues of teacher identity and Israel.

able to express their identity as Jewish educators on a daily basis. Given the stated commitment to integration of programs like DeLeT, and the number of day schools that mention integration in their mission or vision statements, this is a source of great discord for some teachers.

This topic also deserves serious study. Specifically, it will be extremely helpful to teacher educators and school leaders to understand to what extent general studies teachers are able to express their Jewish identity and their Jewish educator identity authentically while teaching curricular areas that are not specifically Jewish content-laden. Additionally, how are they able to do so? Such knowledge will enable teacher educators to more effectively prepare teachers for teaching in Jewish day schools in a way that will reduce their frustration as they try to deal with the realities of the day-to-day work of teaching and their commitments to "Jewish" education.

The final recommendation I will make is the result of a particularly positive finding in this study. Namely, I have demonstrated that for the great majority of DeLeT graduates interviewed, the connections to DeLeT remain long after graduation. In fact, DeLeT stood out as the most cited Community of Practice for its graduates and they reported this CoP as serving them well over time. It is obvious that a study examining how DeLeT creates these bonds of loyalty and support would benefit the program. But, even more important could be the opportunity for other teacher preparation programs to learn what DeLeT is doing to create itself as an ongoing, albeit informal, Community of Practice. Thus, I would urge that a study be developed to explore the ways in which

DeLeT graduates learn to rely on each other, their mentors, and their professors as an enduring CoP.

As I close this chapter, I remind the reader of my introduction to this final part of this paper. I have learned a great deal and shared some important knowledge that I have gained through this study. I have also suggested that some of the learning is quite incomplete and have recommended additional research. Ultimately, however, the real learning is in the thinking and questioning that readers will do as they agree and disagree with my perspective, as they question and expand on what I have presented, and as they take this topic to places I have not yet conceived. May we all continue the quest for understanding and push each other to new places.

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Appendix A: Survey Protocol[84]

Thank you so much for your willingness to participate in this survey. Your generous gift of time is most appreciated. You should be able to complete the survey in approximately 30 minutes or less. You will have up to 3 weeks to complete all of the questions. If you take a break from responding, you can return later and pick up where you left off, as long as it is within the 3-week period. Please be certain that you have read the Consent Form attached to the e-mail with the link to this survey before beginning the survey. If you have any questions about this research project or the survey, please don't hesitate to contact me at tornb012@umn.edu. Thanks again for your help! NOW LET'S BEGIN by clicking on the forward arrow below:

1. Please provide your name in the space below:

2. First I would like to understand your personal background as a K-12 Student in any Jewish schools you attended. In the chart below, please describe your own elementary, middle, and high school Jewish education. Please complete all applicable categories. If you did not attend any Jewish school as a K-12 student, please skip to question 3.

	Using the drop-down menu for each applicable item, please indicate the **Type of School:**	Using the drop-down menu for each applicable item, please indicate the school's **Affiliation**:	For each applicable school, please fill in the **Grades Attended**:	For each applicable school, please fill in its **Location** (city, state):
Elementary School 1	<u>Drop-Down Choices:</u>	<u>Drop-Down Choices:</u>		
Elementary School 2	Day School	Orthodox		
Elementary School 3	Supplementary School	Conservative		
Middle School 1	Other	Reform		
Middle School 2	None	Reconstructionist		
Middle School 3		Community		
High School 1				
High School 2				

[84] NOTE: This "Survey Protocol" contains all of the content of the survey sent to graduates of DeLeT at Hebrew Union College. This version, however, is not a good reflection of the format of the survey as it appeared in the University of Minnesota's Qualtrics Survey Tool. It was much more "user-friendly." Unfortunately, it proved impossible to reproduce that version for this paper.

3. How would you describe Jewish involvements in your home throughout your childhood and teen-age years?
   - □ Religious (This does not necessarily mean Orthodox. It does mean religiously affiliated and/or involved in any denomination)
   - □ Secular (Not religiously involved. But does not exclude other Jewish involvement)
   - □ I was not raised Jewish.
   - □ Other (Please explain). _____

4. Please briefly list any Jewish "extra-curricular activities with which you were involved in high school and/or college/university (youth groups/movements, Hillel, etc.):

5. Please list your college/university major (pre-DeLeT):

6. Please briefly indicate any Jewish Studies/Hebrew Language courses you took in college/university:

7. From which DeLeT Program did you graduate?
   - □ HUC-JIR
   - □ Brandeis

8. Which Cohort were you part of when you graduated from DeLeT?
   - A Drop-Down menu was provided with choices of 1-10

9. In **which school(s)** did you do your DeLeT internship, what was the school **affiliation**, and in **what grade(s)/class(es)** did you work?

	School Name	Using the drop-down menu for each applicable item, please indicate the school's **Affiliation**:	Using the choices below, please indicate which **Grades you taught** during your internship (you may choose more than one):
School 1		Drop-Down Choices: Reform Conservative Orthodox Community	In this space there were check boxes (□) for Kgn., Grs. 1-8, and High School
School 2			

10. In your internship, did you see yourself as teaching:
    - □ General Studies
    - □ Jewish Studies
    - □ Both GS & JS

11. Again, in your internship, how do/did you believe others (teachers, administrators, parents, students, board members) perceived you? Did they see you as teaching:
    - □ General Studies
    - □ Jewish Studies
    - □ Both GS & JS

12. In the table below, please list all teaching jobs of half time or more that you have had since graduating DeLeT. Please complete all the columns. Please list the most current school first, followed by the next most recent school, etc. If you have worked in more than 4 schools, please list the remaining schools in the open space in Question 14.

	Dates Teaching in this school—please enter as month/year (e.g. 05/12)	Using the drop-down menu for each applicable item, please indicate the school's **Affiliation**	School **Location** City, State	**Grades** Taught (you may choose more than one)	Taught **GS/JS/Both?**
Name of School 1		Drop-Down Choices: Orthodox Conservative Reform Community		In this space there were check boxes (□) for Kgn, Grs. 1-8, and High School	In this space there were check boxes (□) for General Studies, Jewish Studies, and Both
Name of School 2					
Name of School 3					
Name of School 4					

13. When you think about yourself as a teaching professional, to what extent, if any do you think of yourself as a Jewish educator?

14. Optional Question: What is your working definition of the term Jewish educator?

15. If any of your answers to this questionnaire would be clarified by further explanation, please feel free to write any comments below:

Appendix B: Interview Protocols

Interview 1 Protocol

1. To begin with, would you please tell me what led you to apply to DeLeT?
2. Now, I would like to revisit one of the questions you responded to on the initial survey. Think back on your DeLeT internship for a moment. Did you see yourself as primarily teaching general studies, Jewish studies, or both? Please explain in some detail.
    a. How do you think other members of that school community saw you?
3. Again, revisiting your survey responses, in thinking about your teaching positions since you graduated from DeLeT, would you describe yourself as primarily teaching general studies, Jewish studies, or both? Please explain.
4. Jonathan Kozol has said that "The most memorable lesson . . . is the message which is written in the teacher's eyes throughout the course of his or her career" and Parker Palmer put it similarly when he said, "We teach who we are." What message is written in your eyes as a teacher and who are you as a teacher?
5. Please describe what and how you considered your "Jewish identity" before you participated in the DeLeT program?
6. Please describe what you consider your "Jewish identity" to be today?
7. How is your Jewish identity expressed outside of school?
    a. Inside the classroom?
8. What have been the various influences on your Jewish identity as you see it today?

9. Which influences have been most important in shaping your Jewish identity as you see it today?
10. To what extent, if any, did your participation in DeLeT affect your conception of your role as a teacher in a Jewish day school?
11. To what extent, if any, do you view yourself as a Jewish educator? Please explain in detail.
12. What is your definition of the term "Jewish educator"? Please explain in detail.
13. Based on our conversation, is there anything else you would like to tell me that may be helpful to this research?

Interview 1 Question Guide and Response Form

1. Thank You
2. Okay to Record
3. Consent and Questions
4. Confirming and Asking about Basic Data

PERSONAL EDUCATION	Type	Grades	If Day School, affiliation	
Elementary				
Middle School				
High School				
CHILDHOOD HOME	Religious (affiliation)	Secular	Not Jewish	Other
HS/COLLEGE ACTIVITIES				
COLLEGE	Major/Minor	JS Classes		
DeLeT INTERNSHIP	School Type	Grade(s)		
PROFESSIONAL TEACHING	School Type	Grade(s)		

5. Interview Questions

Interview Protocol 2

This interview is a follow-up to an extensive first interview of the research subjects. Several of the questions will be customized for each subject as follow-up questions based on their responses to the first interview. These questions may be designed to clarify responses given during the first interview; they may be prepared to encourage more in-depth responses to questions already asked; or, they may be questions in a new direction elicited in the mind of the researcher as he read responses given in the initial interview.

Additionally, in this second interview, all subjects will be asked the following questions:

1. If I visited your classroom, what might I see that would suggest to me that your Jewish identity is manifest in your classroom practice?
2. (For subjects who self-identified as a "Jewish educator" in the first interview) Similarly, if I visited your classroom, what would I see that suggests you are a Jewish educator?
3. (For subjects who self-identified as a general studies teacher) In what way, if any, does the fact that you are a general studies teacher impact the way you live out our Jewish identity in the classroom?
4. (For subjects who self-identified as a Jewish studies teacher) In what way, if any, does the fact that you are a Jewish studies teacher impact the way you live out our Jewish identity in the classroom?
5. (For subjects who self-identified as teaching both general and Jewish studies) In what way, if any, does the fact that you are teaching both general and Jewish studies impact the way you live out our Jewish identity in the classroom?
6. Wenger has defined Communities of Practice as " . . . groups of people who share a concern or a passion for something they do and learn how to do it

better as they interact regularly."[85] What Communities of Practice are primary in your work as a teacher and how do they impact any of the following:

- Your teacher identity
- Your Jewish identity
- Your Jewish teacher identity
- Your identity as a Jewish educator?

7. (For subjects who self-identified as a "Jewish educator" in the first interview) In your first interview you identified as a "Jewish educator." To what do you attribute the development of this identity?

[85] Wenger, E. (2006). Communities of practice: A brief introduction Retrieved February 11, 2013, 2013, from http://hdl.handle.net/1794/11736

Interview 2 Question Guide

1. Thank You

2. Okay to Record

3. Consent and Questions

4. Clarifications from Interview #1

5. Questions to be asked:

   1 2 3 4 5 6 7

6. In your first interview you defined the term “Jewish educator” in the following way:

   Do you want to say anything different about the definition today?

7. Based on our conversation in both interviews, what else would you like to tell me that may be helpful to this research?

8. Please send me
   a. Philosophy Statement (DeLeT & Afterwards)
   b. Lesson/Unit Plans showing examples of “typical” teaching.
   c. (Approve previous transcript).

Appendix C: Code "Book"

CODE NAME	CODE DESCRIPTION
IDENTITY	"Parent "Node with sub-nodes containing all references to personal identity
➢ JEWISH IDENTITY	Quasi-"Parent" Node containing sub-nodes ("Child" Nodes) relating to interviewees' Jewish identity.
• General Jewish Identity	General comments on interviewees' Jewish identity
• Formative Jewish Identity	Comments about interviewees' childhood Jewish identity.
• Pre-DeLeT Jewish Identity	Comments about interviewees' "adult" Jewish identity before entering the DeLeT Program.
• Post-DeLeT Jewish Identity	Comments about interviewees' Jewish identity after graduating from DeLeT
• Personal Jewish Identity	Comments about the personal Jewish identity of interviewees that do not fit elsewhere
• Expressing Jewish Identity in the Classroom	Comments about the way Jewish identity is expressed by the interviewees in the classroom.
• Expressing Jewish Identity Out of the Classroom	Comments about the way Jewish identity is expressed by the interviewees outside the classroom.
• Influences on Jewish Identity	Comments about what influenced the development of interviewees' Jewish identity.
➢ TEACHER IDENTITY	Quasi-"Parent" Node containing sub-nodes ("Child" Nodes) relating to interviewees' teacher identity.
• General Teacher Identity	General comments on interviewees' teacher identity.
• Pre-DeLeT Teacher Identity	Comments about interviewees' teacher identity before entering DeLeT Program.
• Post-DeLeT Teacher Identity	Comments about interviewees' teacher identity after graduating from DeLeT.
• Influences on Teacher Identity	Comments about what influenced the development of interviewees' teacher identity.
➢ JEWISH TEACHER IDENTITY	Quasi-"Parent" Node containing sub-nodes relating to interviewees' Jewish teacher identity. Note: Not the same as Jewish Educator Identity. Jewish teacher identity focuses on classroom/instruction. Jewish Educator Identity has a broader perspective.
• General Jewish Teacher Identity	General comments on interviewees' Jewish teacher identity.
• Influences on Jewish Teacher Identity	Comments about what influenced the development of interviewees' Jewish teacher identity.
➢ JEWISH EDUCATOR IDENTITY	Quasi-"Parent" Node containing sub-nodes relating to interviewees' Jewish Educator Identity. Note: Broader than classroom/instruction.
• General Jewish Educator Identity	General comments on interviewees' Jewish Educator Identity
• Influences on Jewish Educator Identity	Comments about what influenced the development of interviewees' Jewish Educator Identity

CODE NAME	CODE DESCRIPTION
➢ IDENTITY CONFLICT	Comments about conflicts, dilemmas, etc. between and within the various identities of the interviewee.
➢ MESSAGE IN THE TEACHER'S EYES	Responses to the question about the message that is written in the interviewees' eyes as a teacher.
DEFINITION OF *JEWISH EDUCATOR*	"Parent" Node with sub-nodes containing all references to the definition of the term *Jewish Educator.*
• Formal Definition of *Jewish Educator*	Records the formal definitions of the term *Jewish Educator* in response to specific interview question.
• Informal Definition of *Jewish Educator*	Comments on definitions of *Jewish Educator* and definitions gleaned from interview questions other than the specific question on definition.
ISRAEL	Any reference to the effect of Israel experience on any of the identities
DeLeT	"Parent" Node with sub-nodes containing references to DeLeT.
• Attraction to DeLeT	Comments about what attracted interviewees to DeLeT.
• Impact of DeLeT	Comments on positive or negative impact DeLeT had on the identities of interviewees.
• DeLeT Philosophy	Comments articulating the philosophy of DeLeT and its impact on interviewees.
MISCELLANEAOUS	Important comments that don't fit elsewhere.
• Community	Comments regarding the impact various communities had on identities of interviewees
• Integration	Comments on the concept of integration in Jewish education and any references to its impact on identities.
• Jewish Values	Comments on Jewish values and their relationship to identities.
• Mission-Philosophy	Comments on Mission Statements or philosophies as they relate to identities.
INTERVIEW PROCESS	Any comments relating to the interview process.